EVPHVES.

THE ANATOMY *OF VVIT.*

Very pleasant for all Gentlemen to reade, and most necessary to remember.

VVherein are contayned the delights that Wit followeth in his youth, by the pleasantnesse of loue: and the happinesse he reapeth in age, *by the perfectnesse of wisedome.*

By Iohn Lylie, Maister of Art.

Corrected and augmented.

AT LONDON,
Printed by I. Roberts for Gabriell Cawood, dwelling in Paules Churchyard.

TO THE RIGHT HONORABLE my very good Lorde and Maiſter, Sir *William West, Knight, Lord de la Warre: John Lylie wiſheth long life, with increaſe of honour.*

Parrhaſius drawing the counterfait of Helen (right Honourable) made the attire of her heade looſe, who beeing demaunded why he did ſo, anſwered, ſhe was looſe. Vulcan was painted curiouſly, yet with a plot foote, Læda cunningly, yet with her blacke haire. Alexander hauing a skarre in his cheeke, helde his finger vppon it, that Apelles might not paint it, Apelles painted him with his finger cleauing to his face, why quoth Alexander, I layd my finger on my skarre becauſe I would not haue thee ſee it, yea (ſaid Apelles) and I drewe it there becauſe none elſe ſhould perceiue it, for if thy finger had been away, eyther thy skar would haue beene ſeene, or my Art miſliked: whereby I gather, that in all perfect works, as well the fault as the face is to be ſhewen. The faireſt Leopard is made with his ſpottes, the fineſt cloth with his liſt, the ſmootheſt ſhooe with his laſt. Seeing then that in euerie counterfaite, as well the blemiſh as the beautie is coloured, I hope I ſhall not incur the diſpleaſure of the wiſe, in that in the diſcourſe of Euphues, I haue as wel touched the vanities of his loue, as the vertues of his life. The Perſians, who aboue all other Kings moſt honoured Cyrus, cauſed him to be engrauen as well with his hooked noſe, as his high for-head. Hee that loued Homer beſt, concealed not his flattering, and he that praiſed Alexander moſt, bewrayed his quaffing. Dimonides muſt haue a crooked ſhooe for his wry foote, Damocles a ſmooth gloue for his ſtraight hand.

For as euery Painter that ſhadoweth a man in all parts, giueth euery peece a iuſt proportion, ſo hee that decyphereth the qualities of the mind, ought as well to ſhew euery humor in his kind, as the other doth euery part in his colour. The Surgion that maketh the Anatomie, ſheweth as well the muſcles in the heele, as the

vaines of the hart. If then the first sight of Euphues shall seem too light to be read of the wise, or too foolish to bee regarded of the learned, they ought not to impute it to the iniquitie of the Authour, but to the necessitie of the Historie. Euphues beginneth with loue as allured by wit, but endeth not with lust, as bereft of wisedome. He wooeth women prouoked by youth, but weddeth not himselfe to wantonnesse, as pricked by pleasure. I haue sette downe the follies of his wit without breach of modestie, and the sparks of his wisedome without suspition of dishonestie. And certes I thinke there be moe speeches which for grauitie wil mislike the foolish. then vnseemly tearmes, which for vanitie may offend the wise. Which discourse (right Honourable) I hope you will the rather pardon for the rudenes, in that it is the first, & protect it the more willingly, if it offend, in that it may be the last.

It may be that fine wits will descant vppon him that hauing no wit, goeth about to make the Anatomie of wit; & certainly their iesting in my minde is tollerable. For if the Butcher should take vpon him to cut the Anatomie of a man, because hee had skill in opening an Oxe, hee woulde prooue himselfe a Calfe; or if the Horseleach would aduenture to minister a potion to a sicke patient, in that hee hath knowledge to giue a drench to a diseased horse, hee would make himselfe an Asse. The Shoomaker must not goe aboue his latchet, nor the Hedger meddle with any thing but his bill. It is vnseemely for the Painter to feather a shaft, or the Fletcher to handle the Pensill. All which thinges make most against mee, in that a foole hath intruded himselfe to discourse of wit; but as I was willing to commit the fault, so am I content to make amends. Howsoeuer the case standeth, I looke for no praise for my labour, but pardon for my good will: it is the greatest reward that I dare aske, and the least that they can offer, I desire no more, I deserue no lesse. Though the stile nothing delight the daintie eare of the curious lifter, yet will the matter recreate the minde of the curteous Reader; the varietie of the one, will abate the harshnes of the other. Things of greatest profit are set foorth with least price, where the Wine is neate there needeth no Iuiebush, the right Corrall needeth no colouring, where the matter it selfe bringeth credite, the man with his glose winneth small commendation. It is therefore mee thinketh, a greater shew of a pregnant

nant wit, then perfect wiſedome, in a thing of ſufficient excellencie, to vſe ſuperfluous eloquence. We commonly ſee that a black ground doth beſt beſeeme a white counterfaite, and Venus, according to the iudgement of Mars, was then moſt amiable when ſhe ſate cloſe by Vulcan. If theſe things be true which experience trieth, that a naked tale doth moſt truly ſet forth the naked truth, that where the countenaunce is fayre, there neede no colours, that painting is meeter for ragged walls then fine Marble, that Veritie then ſhineth moſt bright, when ſhee is in leaſt brauerie, I ſhall ſatisfie mine owne minde, though I cannot feede theyr humours, which greatly ſeeke after thoſe which ſift the fineſt Meale, and beare the whiteſt mouthes. It is a world to ſee howe Engliſhmen deſire to heare finer ſpeech then theyr language will allow, to eate finer breade then is made of Wheate, or weare finer cloth then is made of Woll; but I let paſſe their fineneſſe, which can no way excuſe my folly. If your Lordſhippe ſhall accept my good will, which I haue alwayes deſired, I will patiently beare the ill will of the malitious, which I neuer deſerued.

Thus committing thys ſimple Pamphlet to your Lordſhips patronage, and your Honour to the Almighties protection; for the preſeruation of the which, as moſt bounden, I wil pray continually, I end.

Your Worſhips ſeruaunt to
commaund, Iohn Lylie.

To the Gentlemen Readers.

I Was driuen into a quandarie Gentlemen, whether I might ſend this my Pamphlet to the Printer, or to the Pedler: I thought it too bad for the Preſſe, and too good for the packe, but ſeeing my folly in writing to be as great as others, I was willing my fortune ſhould be as ill as anyes. We commonly ſee the booke that at Eaſter lyeth bound on the Stationers ſtall, at Chriſtmaſſe to be broken in the Haberdaſhers ſhop, which ſith it is the order of proceeding, I am content this Sommer to haue my dooings read for a toy, that in Winter they may bee readie for traſh. It is not ſtrange when as the greateſt wonder laſteth but nine dayes, that a newe worke ſhould not endure but three moneths. Gentlemen vſe bookes as Gentlewomen handle theyr flowers, who in the morning ſticke them in theyr heads, and at night ſtrew them at their heeles. Cherries be fulſome when they be thorow ripe, becauſe they be plentie, and bookes be ſtale when they be printed, in that they be common.

In my minde, Printers and Taylers are chiefely bound to pray for Gentlemen, the one hath ſo many fantaſies to print, the other ſuch ſundry faſhions to make, that the preſſing yron of the one is neuer out of the fire, nor the Printing-preſſe of the other at any time lyeth ſtill. But a faſhion is but a dayes wearing, & a booke but an howers reading: which ſeeing it is ſo, I am of the Shoomakers minde, who careth not ſo the ſhooe holde the pulling on, nor I, ſo my labours laſt the running ouer. He that commeth in print becauſe he would be knowne, is like the foole that commeth into the Market becauſe he would be ſeene. I am not hee that ſeeketh praiſe for his labour, but pardon for his offence, neyther doe I ſet forth this for any deuotion in Print, but for duty which I owe to my Patron. If one write neuer ſo well, he cannot pleaſe all, and write he neuer ſo ill, he ſhall pleaſe ſome. Fine heads will picke a quarrell with me, if all be not curious, and flatterers a thanke if any thing be currant: but this is my minde, let him that findeth a fault amend it, and him that lyit, vſe it. Enuie braggeth, but draweth no bloode: the malitious haue more minde to quip, then might to cut. I ſubmit my ſelfe to the iudgement of the wiſe, and little eſteeme the cenſure of fooles: the one will be ſatisfied with reaſon, the other are to be aunſwered with ſilence. I knowe Gentlemen will finde no fault without cauſe, and beare with thoſe that deſerue blame: as for others, I care not for their ieſts, for I neuer meane to make them my Iudges.

Farewell.

To my very good friends, the Gentlemen *Schollers of Oxford.*

THere is no priuiledge that needeth a pardon, neither is there any remiſſion to bee asked, where a commiſſion is graunted. I ſpeak this Gentlemen, not to excuſe the offence which is taken, but to offer a defence where I was miſtaken. A cleere conſcience is a ſure carde, truth hath the prerogatiue to ſpeak with plainnes, and the modeſtie to beare with patience. It was reported of ſome, and beleeued of many, that in the education of *Ephœbus*, where mention is made of Vniuerſities, that *Oxford*, was too much eyther defaced or defamed. I knowe not what the enuious haue picked out by malice, or the curious by wit, or the guiltie by their owne galled conſciences, but this I ſay, that I was as farre from thinking ill, as I finde them from iudging well. But if I ſhould go about to make amends, I were then faultie in ſomewhat amiſſe, and ſhould ſhewe my ſelfe like *Apelles* Prentice, who coueting to mend the noſe, marred the cheeke: & not vnlike the fooliſh Diar, who neuer thought his cloth blacke vntill it was burned. If any fault be committed, impute it to *Euphues* who knewe you not, not to *Lylie* who hates you not. Yet may I of all the reſt moſt condemne *Oxford* of vnkindnes, of vice I cannot, who ſeemed to weane me before ſhe brought me forth, and to giue mee bones to gnawe, before I coulde get the teate to ſuck. Wherein ſhe played the nice Mother, in ſending mee into the Country to nurſe, where I tyred at a dry breaſt three yeeres, & was at the laſt enforced to weane my ſelfe. But it was deſtinie, for if I had not beene gathered from the tree in the bud, I ſhould being blowne haue prooued a blaſt: and as good it is to be an addle Egge, as an idle Bird.

Euphues at his arriuall I am aſſured will view *Oxford*, where hee will eyther recant his ſayings, or renue his complaints, he is nowe on the ſeas, and how he hath beene toſſed I know not, but where-

as I thought to receiue him at *Douer*, I muſt meete him at *Hampton*. Nothing can hinder his cõming but death, neyther any thing haſten his departure but vnkindnes.

Concerning my ſelfe, I haue alwayes thought ſo reuerentlie of *Oxford*, of the Schollers, and of the manners, that I ſeemed to bee rather an Idolatrer then a blaſphemer. They that inuented thys toy were vnwiſe, and they that reported it vnkind, and yet none of them can prooue me vnhoneſt. But ſuppoſe I glaunced at ſome abuſes, did not *Iupiters* egge bring foorth as well *Helen* a light huſwife in earth, as *Caſtor* a bright ſtarre in heauen? The Eſtrich that taketh the greateſt pride in her feathers, picketh ſom of the worſt out, and burneth them. There is no tree but hath ſome blaſt, no countenaunce but hath ſome blemiſh: and ſhal *Oxford* then be blameleſſe? I wiſh it were ſo, but I cannot thinke it is ſo. But as it is it may be better, and were it badder, it is not the worſt. I thinke there are fewe Vniuerſities that haue leſſe faults then *Oxford*, many that haue more, none but haue ſome. But I commit my cauſe to the conſciences of thoſe that eyther knowe what I am, or can geſſe what I ſhould be, the one will aunſwere themſelues in conſtruing friendly, the other if I knewe them, I would ſatisfie reaſonably.

Thus loth to incur the ſuſpition of vnkindnes in not telling my minde, and not willing to make any excuſe where there neede no amends, I can neither craue pardon, leaſt I ſhould confeſſe a fault, nor conceale my meaning, leaſt I ſhould be thought a foole. And ſo I end, yours aſſured to vſe.

John Lylie.

EVPHVES.

THere dwelt in Athens a young Gentleman of great patrimonie, and of so comely a personage, that it was doubted whether he were more bound to Nature for the liniaments of his person, or to Fortune for the increase of his possessions. But Nature impatient of comparisons, and as it were disdayning a companion or copartner in her working, added to this comlinesse of his body, such a sharpe capacitie of minde, that not onelie she proued Fortune counterfait, but was halfe of that opinion, that she herselfe was onely currant. This young Gallant of more wit then wealth, and yet of more wealth then wisedom, seeing himselfe inferiour to none in pleasant conceites, thought himselfe superiour to all in honest conditions, insomuch that hee thought himselfe so apt to all thinges, that he gaue himselfe almost to nothing, but practising of those thinges commonlie, which are incident to these sharpe wittes, fine phrases, smooth quips, merry taunts, vsing iesting without meane, and abusing mirth without measure. As therefore the sweetest Rose hath his prickle, the finest Veluet his bracke, the finest floure his bran, so the sharpest wit hath his wanton will, and the holiest head his wicked way. And true it is, that some men write, and most men beleeue, that in all perfect shapes, a blemish bringeth rather a liking euery way to the eyes, then loathing any way to the minde. Venus had her mole in her cheeke, which made her more amiable: Helen her scarre in her chinne, which Paris called Cos Amoris, the Whetstone of loue: Aristippus his wart, Lycurgus his wen: So likewise in the disposition of the minde,

eyther vertue is ouer-shadowed with some vice, or vice ouer-cast with some vertue. Alexander valiant in warre, yet giuen to wine. Tully eloquent in his gloses, yet vaine-glorious. Salomon wise, yet too too wanton. Dauid holy, but yet an homicide. None more witty then Euphues, yet at the first none more wicked. The freshest colours soonest fade, the keenest Razor soonest turneth his edge, the finest cloth is soonest eaten with the Moths, and the Cambrick sooner stained then the course Canuas: which appeared well in this Euphues, whose witte being like Waxe, apt to receaue any impression, and bearing the head in his owne hand, eyther to vse the reyne or the spurre, disdayning counsaile, leauing his Countrey, loathing his olde acquaintance, thought eyther by witte to obtaine some Conquest, or by shame to abide some conflict: who preferring fancy before friends, and his present humour before honour to come, layde reason in water being too salt for his taste, and followed vnbridled affection most pleasant for his toth.

When Parents haue more care how to leaue their children wealthy then wise, and are more desirous to haue them maintaine the name then the nature of a Gentleman: when they put gold into the hands of youth, where they should put a rod vnder their girdle, when in stede of awe they make them past grace, and leaue them rich executors of goods, and poore executors of godlinesse: then it is no meruaile, that the sonne being left rich by his Fathers will, become retchlesse in his owne will. But it hath been an old said saw, and not of lesse trueth then antiquitie, that wit is the better if it be the derer bought, as in the sequell of this history shal most manifestly appeare.

It happened this young impe to arriue at Naples, (a place of more pleasure then profit, and yet of more profit then pitty) the very walls and windowes whereof, shewed it rather to be the Tabernacle of Venus, then the Temple of Vesta. There was all things necessary and in readinesse, that might eyther allure the minde to lust, or entice the heart to folly: a Court more mete for an Athiest then for one of Athens: for Ouid then for Aristotle: for a graceless Louer, then for a godly liuer: more

fitter

fitter for Paris then Hector, and meeter for Flora then Diana. Heere my youth (whether for wearineſſe hee could not, or for wantonneſſe he would not goe any farther) determined to make his abode: whereby it is euidently ſeene, that the fleeteſt Fiſh, ſwalloweth the delicateſt baite, that the higheſt ſoaring Hawke traineth to the lure, and that the witticſt braine is inueigled with the ſuddaine view of alluring vanities. Heere hee wanted no companions, which courted him continually with ſundry kindes of deuiſes, whereby they might ſoake his purſe to reape commoditie, or ſwith his perſon to winne credite: for he had gueſts and companions of all ſorts.

There frequented to his lodging, as well the Spider to ſucke poyſon of his fine wit, as the Bee to gather Honney: as well the Drone as the Doue: the Fore as the Lambe: as well Damocles to betray him, as Damon to be true to him. Yet he behaued himſelfe ſo warily, that he ſingled his game wiſely. Hee could eaſily diſcerne Apollos muſicke from Pan his pype, and Venus beautie from Iunoes brauery, and the faith of Lælyus from the flattery of Ariſtippus: hee welcommed all, he truſted none, hee was merry, but yet ſo warie, that neither the flatterer could take aduantage to entrap him in his talke, nor the wiſeſt any aſſurance of his friendſhip: Who beeing demaunded of one what Country-man he was, he aunſwered, what Country-man am I not? If I be in Creet, I can lye, if in Greece, I can ſhift: if in Italie, I can court it: If thou aſke whoſe Sonne I am, I aſke thee whoſe Sonne I am not. I can carouſe with Alexander, abſtaine with Romulus, eate with the Epicure, faſt with the Stoike, ſleepe with Endimion, watch with Chriſippus, vſing theſe ſpeeches and other like.

An olde Gentleman in Naples, ſeeing his pregnant wit, his eloquent tongue ſome-what taunting, yet with delight: his mirth without meaſure, yet not without wit: his ſayings vaine-glorious, yet pithie: beganne to bewaile his nurture, and to muſe at his nature: beeing incenſed againſt the one as moſt pernitious, and inflamed with the other as moſt precious: for he well knewe, that ſo rare a wit would in time, eyther breede

an intollerable trouble, or bring an incomparable treasure to the Common-weale: at the one he greatly pitied, at the other hee reioyced.

Hauing therefore gotten opportunitie to communicate with him his minde, with watrie eyes, as one lamenting his wantonnesse, and smiling face, as one louing his wittinesse, encountred him on this manner.

Young Gentleman, although my acquaintance be small to intreate you, and my authority lesse to commaund you, yet my good will in giuing you good counsaile, should induce you to beleeue mee: and my hoarie haires (Embassadors of experience) enforce you to followe me: for by howe much the more I am a stranger to you, by so much the more you are beholding to mee: hauing therefore good opportunitie to vtter my minde, I meane to be importunate with you to followe my meaning. As thy birth doth shewe the expresse and liuely Image of gentle blood, so thy bringing vp seemeth to me to be a great blot to the lynage of so noble a brute: so that I am enforced to thinke, that eyther thou diddest want one to giue thee good instructions, or that thy Parents made thee a wanton with too much cockering: eyther they were too foolish in vsing no discipline, or thou too forward in reiecting their doctrine: eyther they willing to haue thee idle, or thou wilfull to be ill imployed. Did they not remember that which no man ought to forget, that the tender youth of a child is like the tempering of new Ware, apt to receaue any forme? Ye that will carry a Bull with Milo, must vse to carry him a Calfe also: he that coueteth to haue a straight tree, must not bow him being a twig.

The Potter fashioneth his clay when it is soft, and the Sparrow is taught to come when he is young: As therefore the yron beeing hote, receaueth any forme with the stroke of the Hammer, and keepeth it being colde for euer, so the tender witte of a child, if with diligence it be instructed in youth, will with industrie vse those qualities in age. They might also haue taken example of the wise Husbandman, who in the fattest and most fertile ground, soweth Hempe before Wheate, a graine that drieth vp

vp the superfluous moysture, and maketh the soile more apt for Corne: or of good Gardeners, who in their curious knots mixe Isope with Time, as ayders the one to the other, the one being dry, the other moyst: or of conning Paynters, who for their whitest worke cast the blackest ground, to make the picture more amiable.

If therefore thy Father had bene as wise a Husband-man as hee was a fortunate Husband, or thy Mother as good a huswife, as shee was a happy Wife: if they had bene both as good Gardeners to keepe their knot, as they were grafters to bring foorth such fruite: or as cunning Painters as they were happie Parents, no doubt they had sowed Hempe before Wheate, that is, discipline before affection: they had set Isope with Time, that is, manners with wit, the one to ayde the other: and to make thy dexteritie more, they had cast a blacke grounde for their white worke: that is, they had mixed threats with faire lookes. But things past, are past calling againe: it is too late to shut the Stable doore when the Steed is stolne: the Troyans repented too late when their Towne was spoiled: yet the remembrance of their former follies, might breede in thee a remorse of conscience, and be a remedy against further concupiscence. But now to thy present time.

The Lacedemonians were woont to shewe their children drunken men, and other wicked men, that by seeing their filth, they might shunne the like fault, and auoyde such vices when they were at the like state. The Persians to make their youth abhorre gluttony, would paint an Epicure, sleeping with his meate in his mouth, and horribly ouer-laden with Wine, that by the viewe of such monstrous sights, they might eschue the meanes of the like excesse. The Parthians to cause their youth to loathe the allurings traynes of Womens wiles and deceitfull inticements, had most curiously carued in their houses a young man blinde, besides whom was adioyned a Woman so exquisite, that in some mens iudgement, Pigmalians Image was not halfe so excellent, hauing one hande in his pocket, as noting her theft, and holding a knife in the other hand to cut his

throat. If the sight of such vglie shapes caused a loathing of the like sinnes, then my good Euphues, consider their plight, and beware of thine owne perrill. Thou art heere in Naples a young sojournour, I an old Senior: thou a stranger, I a Cittizen: thou secure, doubting no mishap, I sorrowfull dreading thy misfortune. Heere mayest thou see that which I sigh to see: drunken sottes wallowing in euery corner, in euery Chamber, yea, in euery Channell. Heere mayst thou behold that which I cannot without blushing behold, nor without blubbering vtter: those whose bellies be their Gods, who offer their goods a sacrifice to their guttes: Who sleepe with meate in their mouthes, with sinne in their hearts, and with shame in their houses. Heere, yea, heere Euphues maist thou see, not the carued visard of a lewd Woman, but the incarnate visage of a lasciuious wanton; not the shadow of loue, but the substance of lust. My heart melteth in drops of blood, to see an Harlot with the one hand rob so many Coffers, and with the other to rippe so many Corses. Thou art heere amidst the pykes, betweene Scylla, and Carybdis, ready if thou shunne Syrtes, to sinke into Semphlegades. Let the Lacedemonian, the Persian, the Parthian, yea, the Neapolitan, cause thee rather to detest such villanie at the sight and view of their vanitie. Is it not farre better to abhorre sinnes by the remembrance of other faultes, then by repentance of thine owne follies? Is not he accounted most wise, whom other mens harmes do make most warie?

But thou wilt happily say, that although there bee manie thinges in Naples to be iustly condemned, yet are there some things of necessitie to be commended: and as thy will doth leane to the one, so thy wit would also embrace the other. Alas Euphues, by how much the more I see the high climbing of thy capacitie, by so much the more I feare thy fall. Eye fine Christall is sooner crazed then the hard Marble: the greenest Beech burneth faster then the driest Oake: the fairest silke is soonest soyled: and the sweetest wine turneth to the sharpest vinegar. The Pestilence doth most riefest infect the cleerest complexion, and the Caterpiller cleaueth vnto the ripest fruite: the most delicate

wit

wit is allured with ſmall inticement vnto vice, and moſt ſubiect to yeld vnto vanity. If therefore thou do but harken to the Syrens, thou wilt be enamoured: if thou haunt their houſes and places, thou ſhalt be enchaunted. One drop of poyſon infecteth the whole tunne of Wine: one leafe of Coloquintida marreth and ſpoileth the whole pot of pottage: one yron mole defaceth the whole peece of Lawne.

Diſcend into thine owne conſcience, and conſider with thy ſelfe the great difference betweene ſtaring and ſtarke blind, wit and wiſedom, loue and luſt: be merry, but with modeſtie: be ſober, but not too ſullen: be valiant, but not too ventrous. Let thy attire be comely, but not coſtly: thy diet wholeſome, but not exceſſiue: vſe paſtime as the word importeth, to paſſe the time in honeſt recreation. Miſtruſt no man without cauſe, neyther be thou credulous without proofe: be not light to followe euery mans opinion, nor obſtinate to ſtande in thine owne conceite. Serue God, loue God, feare God, and God will ſo bleſſe thee, as eyther thy hart can wiſh, or thy friends deſire: and ſo I end my counſell, beſeeching thee to begin to follow it. This old Gentleman hauing finiſhed his diſcourſe, Euphues began to shape him an aunſwere in this ſort.

Father and friend, (your age ſheweth the one, your honeſty the other) I am neyther ſo ſuſpitious to miſtruſt your good will, nor ſo ſottiſh to miſlike your good counſaile, as I am therefore to thanke you for the firſt, ſo it ſtands me vpon to thinke better of the latter: I meane not to cauell with you as one louing Sophiſtrie, neyther to controle you, as one hauing ſuperioritie, the one would bring my talke into the ſuſpition of fraude, the other conuince me of follie. Whereas you argue I knowe not vpon what probabilities, but ſure I am vpon no proofe, that my bringing vp ſhould be a blemiſh to my birth, I aunſwere and ſweare to that, you were not therein a little ouer-ſhot, eyther you gaue too much credite to the report of others, or too much libertie to your owne iudgement: you conuince my Parents of peeuiſhneſſe in making me a wanton, and me of lewdnes in reiecting correction. But ſo many men, ſo many mindes, that may ſeeme

in your eye odious, which in anothers eye may bee gracious. Ariſtippus a Philoſopher, yet who more courtlie? Diogenes a Philoſopher, yet who more carterly: Who more popular then Plato, retayning alwaies good companie? Who more envious then Tymon denouncing all humaine ſocietie? Who ſo ſeuere as the Stoicks, which like ſtocks are moued with no melodie? Who ſo ſecure as the Epicures, which wallowed in all kinde of licenciouſnes.

Though all men be made of one mettell, yet they be not all caſt in one molde: there is framed of the ſelfe ſame clay as well the Tile to kæpe out water, as the Pot to containe liquor: the Sunne dooth harden the dirt and melt the Waxe, fire maketh the gold to ſhine, and the ſtraw to ſmother: Perfumes doth refreſh the Doue, and kill the Bætle, and the nature of the man, diſpoſeth that conſent of the manners. Nowe, whereas you ſæmed to leue my nature and loathe my nurture, you bewray your owne weakenes, in thinking that nature may any waies be altered by education: and as you haue enſamples to confirme your pretence, ſo haue I moſt euident and infallible arguments to ſerue for my purpoſe. It is naturall for the Vine to ſpread, the more you ſæke by Art to alter it, the more in the ende you may augment it. It is propper for the Palme-træ to mount, the heauier you loade it, the higher it ſprouteth. Though yron be made ſoft with fire, it returneth to his hardnes: though the Fawlcon be reclaimed to the fiſt, ſhee retireth to her haggardneſſe: the whelpe of a Maſtiffe will neuer be taught to retrive the Partridge: education can haue no ſhewe, where the excellencie of Nature doth beare ſway. The ſilly Mouſe will by no manner of meanes be tamed: the ſubtile Fox may well be beaten, but neuer broken from ſtealing of his pray. If you pound Spyces, they will ſmell the ſwæter: ſeaſon the Wood neuer ſo well, the Wine ſhall taſte of the Caſke: plant and tranſlate the Crabbe-træ, where, and whenſoeuer it pleaſe you, and it will neuer beare ſwæt Apple, vnleſſe you graft it by Art, which nothing toucheth Nature. Infinite and innumerable were the examples I could alleadge and declare to confirme the force of

Nature,

Nature, and confute these your vaine and false forgeries, were not the repetition of them needlesse, hauing shewed sufficient, or bootlesse, seeing those alleadged will not perswade you. And can you be so vnnaturall, whom Dame Nature hath nourished and brought vp so many yeeres, to repine as it were against Nature.

The similitude you rehearsed of the Waxe, argueth your waxing and melting braine, and your example of the hote and hard yron, sheweth in you but cold and weake disposition. Do you not knowe that which all men doe affirme and know, that blacke will take no other colour? That the stone Abeston beeing once made hote, will neuer after become colde? That fire cannot be forced downeward? That Nature will haue course after kinde? That euery thing will dispose it selfe according to Nature? Can the Ethiopian change or alter his skinne? or the Leopard his hiew? Is it possible to gather Grapes of thornes, or Figges of Thistles, or cause any thing to striue against Nature?

But why goe I about to praise Nature, the which as yet was neuer any Impe so wicked and barbarous, any Turke so vile and brutish, any beast so dull and senceless, that coulde, or would, or durst dispraise, or contemne? Doth not Cicero conclude and allow, that if we follow and obey Nature, wee shall neuer erre? Doth not Aristotle alleadge and confirme, that Nature frameth or maketh nothing in any poynt rude, vaine, or vnperfect.

Nature was had in such estimation and admiration among the Heathen people, that shee was reputed for the onely Goddesse in Heauen. If Nature then haue largely and bountifullie indued me with her gifts, why deeme you mee so vntoward and graceless? If she haue dealt hardly with mee, why extoll you so much my birth? If Nature beare no sway, why vse you this adulation? If Nature worke the effect, what boteth anie education? If Nature be of strength or force, what anaileth discipline or nurture? If of none, what helpeth Nature? But let these sayings passe, as knowne euidently, and graunted to bee

true, which none can or may denie, vnlesse he be false, or that he be an enemie to humanity.

As touching my residence and abiding héere in Naples, my youthly affections, my sports and pleasures, my pastimes, my common dalliance, my delights, my resort and company which daily vse to visite me, although to you they bréede more sorrowe and care, then solace and comfort, because of your crabbed age, yet to me they bring more comfort and ioy, the care and gréefe, more blisse then bale, more happinesse then heauinesse, because of my youthfull gentlenesse. Eyther you would haue all men olde, as you are, or else you haue forgotten that you your selfe were young, or euer knewe young dayes: eyther in your youth, you were a verie vicious and vngodlie minded man, or nowe beeing aged, verie superstitious and deuote aboue measure.

Put you no difference betwéene the young flourishing Bay Tree, and the old withered Béech? No kinde of distinction betwixt the waxing and the wayning of the Moone, and betwéene the rising and setting of the Sunne? Doo you measure the hote assaults of youth, by the colde skirmishes of age? whose yéeres are subiect to more infirmities then our youth. Wée merry, you melanchollie: we zealous in affections, you iealous in all your doings: you teastie for no cause, wée hasty for no quarrell: you carefull, we carelesse: we bold, you fearefull: we in all points contrary to you, and you in all poynts vnlike vs. Séeing therefore wee be repugnant each to the other in nature, would you haue vs alike in qualities? Would you haue one potion ministred to the burning Feauer, and to the colde Palsie? One plaister to an olde issue, and a fresh wounde? One salue for all sores? One sauce for all meates? No, no, Eubulus, but I will yéeld to more, then eyther I am bound to graunt, or thou able to proue.

Suppose that which I will neuer beléeue, that Naples is a cankered Store-house of all strife, a common Stewes for all strumpets, the sinke of shame, and the very Nurse of all sinne: shall it therefore follow of necessity, that all that are wooed of

lous

loue, should be wedded to lust? Will you conclude as it were Ex consequenti, that whosoeuer arriueth heere, shall be enticed to folly, and being enticed, of force shall be entangled? No, no, it is the disposition of the thought that altereth the nature of the thing.

The Sunne shineth vpon the dunghill, and is not corrupted, the Diamond lieth in the fire and is not consumed: The Christall toucheth the Toad, and is not poysoned: The Bird Trochilus liueth in the mouth of the Crocodile, and is not spoiled: a perfect wit is neuer bewitched with lewdnes, neither enticed with lasciuiousnes.

Is it not common, that the Yolme Trée springeth amidst the Beech? That the Iuie spreadeth vppon the hard stones? That the soft feathered bed breaketh the hard blade? If experience haue not taught you this, you haue liued long and learned little: or if your moist braine haue forgotten the same, you haue learned much and profited nothing. But it may be that you measure my affections by your owne fancies, and knowing your selfe eyther too simple to raise the siege by pollicy, or too weake to resist the assault by prowesse, you deeme me of as little wit as your selfe, or of lesse force: eyther of small capacity, or of no courage. In my iudgement Eubulus, you shal as soone catch a Hare with a Taber, as you shall perswade youth with your aged and ouer-worne eloquence, to such seuerity of life, which as yet there was neuer Stoike in precepts so strict, neither any in life so precise, but would rather allow it in wordes, then follow it in works, rather talke of it then try it. Neither were you such a Saint in your youth, that abandoning all pleasures, all pastimes and delights, you would chose rather to sacrifice the first fruites of your life to vaine holines, then to youthly affections. But as to the stomack quatted with dainties, all delicates seeme queasie, and as he that surfetteth with Wine, vseth afterward to allay with water: so these olde huddles, hauing ouercharged their gorges with fancie, account all honest recreation meere folly: and hauing taken a surfet of delight, seeme now to fauour it with despight.

Seeing therefore it is labour lost for mée to perſwade you, and wind vainly waſted for you to exhort me, here I found you, and here I leaue you, hauing neither bought nor ſold with you, but changed ware for ware. If you haue taken little pleaſure in my reply, I am ſure that by your counſaile I haue reaped leſſe profit.

They that vſe to ſteale Honnie, burne Hemlocke to ſmoake the Bées from their Hiues, and it may be, that to get ſome aduantage of me, you haue vſed theſe ſmoakie arguments, thinking thereby to ſmother me, with the conceite of ſtrong imagination. But as the Camelion though he hath moſt guts, draweth leaſt breath, or as the Elder-tree, though hee be fulleſt of pith, is farthеſt from ſtrength: ſo though your reaſons ſéeme inwardly to your ſelfe ſome-what ſubſtantiall, and your perſwaſions pithie in your owne conceit, yet béeing well weied without, they be ſhadowes without ſubſtance, and weake without force.

The Birde Taurus, hath a great voyce, but a ſmall bodie, the Thunder a great clap, but a little ſtone: the empty veſſell giueth a greater ſound then the ful Barrel. I meane not to apply it, but looke into your ſelfe, and you ſhall certainly finde it: and thus I leaue you ſéeking it, but were it not that my companie ſtay my comming, I would ſurely helpe you to looke it, but I am called hence by my acquaintance.

Euphues hauing thus ended his talke departed, leauing this olde Gentleman in a great quandarie: who perceiuing that hée was more enclined to wantonneſſe then to wiſedome, with a déepe ſigh, the teares trickling downe his chéekes, ſaide: Séeing thou wilt not buy counſaile at the firſt hande good cheape, thou ſhalt buy repentance at the ſecond hand at ſuch vnreaſonable rate, that thou wilt curſe thy hard penny-worth, and banne thy hard happe. Ah Euphues, little doſt thou know, that if thy wealth waſt, thy wit will giue but ſmall warmth, and if thy wit incline to wilfulnes, that thy wealth will doe thée ſmall good. If the one had béene imploied to thrift, the other to learning, it had bén hard to coniecture whether thou ſhouldeſt haue

béene

bæne more fortunate by riches, or happy by wisedome, whether more estæmed in the Common-weale for wealth to maintaine warre, or for counsell to conclude peace. But alas, why do I pitty that in thee, which thou sæmest to praise in thy selfe? And so saying, he immediatly went to his owne house, heauily bewailing the young mans vnhappines.

Here you may beholde Gentlemen, howe lewdly wit standeth in his owne light, howe he dæmeth no penny good siluer but his owne, preferring the blossome before the fruite, the bud before the flower, the græne blade before the ripe eare of corne, his owne wit before all mens wisedome. Neither is that reason, sæing for the most part, it is propper to all those of sharpe capacitie, to estæme of themselues as most proper: if one be hard in conceauing, they pronounce him a dolt: if giuen to studie, they proclaime him a dunce: if merry, a iester: if sadde, a Saint: if full of wordes, a sot: if without spæch, a Cypher. If one argue with him boldlie, then is hee impudent: if coldlie, an innocent. If there be reasoning of Diuinitie, they crie, Quæ supra nos, nihil ad nos: if of humanitie, Sententias loquitur carnifex.

Hereof commeth such great familiaritie betwæne the ripest wits, when they shall sée the disposition the one of the other, the simpathie of affections, and as it were but a paire of sheares to goe betwæne their natures: one flattereth another by his owne follie, and layeth cushions vnder the elbow of his fellow, when he séeth him take a nappe with fancie, and as their witte wreasteth them to vice, so it forgeth them some feate excuse to cloake their vanity.

Too much study doth intoxicate their braines, for (say they) although vpon the more it is vsed, the brighter it is, yet siluer with much wearing dooth wast to nothing: though the Cammock the more it is bowed the better it is, yet the Bowe the more it is bent and occupied, the weaker it wareth: though the Camomill the more it is troden, and pressed downe, the more it spreadeth, yet the Violet the oftner it is handled and touched, the sooner it withereth and decayeth. Besides this, a fine wit, a

ſharpe ſence, a quick vnderſtanding, is able to attaine to more in a moment or a very little ſpace, then a dull and blockiſh head in a month. The Sieth cutteth farre better and ſmother then the Saw, the Wax yeldeth better and ſoner to the Seale, then the Stæle to the ſtampe, the ſmoth and plaine Beech is eaſier to be carued then the knotty Bore. For neyther is there any thing but that hath his contrarieties.

Such is the Nature of thoſe Nouiſes, that thinke to haue learning without labour, and treaſure without trauaile, either not vnderſtanding, or elſe not remembring, that the fineſt edge is made with the blunt Whetſtone, and the faireſt iewell faſhioned with the hard hammer. I goe not about (Gentlemen) to inueigh againſt wit, for then I were witleſſe, but frankly to confeſſe mine owne little wit. I haue euer thought ſo ſuperſtitiouſly of wit, that I feare I haue committed Idolatrie againſt wiſedome: and if Nature had dealt ſo beneficially with me, to haue giuen me any wit, I ſhould haue bene readier in the defence of it to haue made an Apologie, then any way to turne to Apoſtacie. But this I note, that for the moſt part they ſtand ſo on their Pantofles, that they be ſecure in perrils, obſtinate in their own opinions, impatient of labor, apt to conceaue wrong, credulous to beleeue the worſt, ready to ſhake off their olde acquaintance without cauſe, and to condemne them without colour: all which humors are by ſo much the more eaſier to be purged, by how much the leſſe they haue feſtered the ſinewes. But turne we againe to Euphues.

Euphues hauing ſoiourned by the ſpace of two moneths in Naples, whether hee were moued by the curteſie of a young Gentleman named Philautus, or inforced by deſtinie: whether his pregnant wit, or the pleaſant conceits wrought the greater liking of the minde of Eubulus, I know not for certaintie. But Euphues ſhewed ſuch entire loue towards him, that he ſeemed to make ſmall account of any others, determing to enter into ſuch an inuiolable league of friendſhip with him, as neyther time by peece-meale ſhould impart, neyther fancie vtterly diſſolue, nor any ſuſpition infringe.

I haue reade (saith he) and well I beléeue it, that a friend is in prosperity a pleasure, a solace in aduersity, in griefe a comfort, in ioy a merry companion, at all times another I, in all places the expresse image of mine owne person: insomuch, that I cannot tell whether the immortall Gods haue bestowed any gift vpon mortall men, either more able or more necessary then friendship. Is there any thing in the worlde to be reputed (I will not say compared) to friendship? Can any treasure in this transitorie pilgrimage, be of more value then a Friend? In whose bosome thou maist slepe secure without feare, whom thou maist make partner of all thy secrets without suspition of fraude, and partaker of all thy mis-fortune without mistrust of léeting, who will account thy bale his bane, thy mishappe his miserie, the pricking of thy finger, the pearcing of his hart. But whether am I carried? Haue I not also learned, that one should eate a bushell of salt with him whom he meaneth to make his Friend? that tryall maketh trust? that there is falshode in friendship? and what then? Doth not the simpathie of maners make the coniunction of minds? Is it not a by-word, Like will to like? Not so common as commendable it is, to sée yong Gentlemen chuse them such friends, with whom they may séeme being absent to be present: being a sunder, to be conuersant: being dead, to be aliue. I will therefore haue Philautus to be my phœre, and by so much the more I make my selfe sure to haue Philautus, by howe much the more I viewe in him the liuely image of Euphues. Although there be none so ignorant that doth not know, neither any so impudent, that wil not confesse friendship to be the iewell of humaine ioy: yet whosoeuer shall sée this amitie grounded vpon a little affection, will soone coniecture, that it will be dissolued vpon a light occasion: as in the sequell of Euphues and Philautus you shall soone perceaue, whose hote loue quickly became colde: For as the best Wine dooth make the sharpest Vinegar, so the déepest loue turneth to the deadliest hate. Who deserued the most blame in mine opinion is doubtfull, and so difficult, that I dare not presume to giue verdite. For loue beeing the cause for which so

many

many miſchiefes haue bẽ attempted, I am not yet perſwaded whether of them was moſt to be blamed, but certainly neither of them was blameleſſe.

I appeale to your iudgement Gentlemen, not that I thinke any of you of the like diſpoſition, able to decide the queſtion, but being of deeper diſcretion then my ſelfe, are more fit to debate the quarrell. Though the diſcourſe of their friendſhip and falling out be ſomewhat long, yet being ſomewhat ſtrange, I hope the delightfulnes of the one, will attenuate the tediouſnes of the other.

Euphues had continuall acceſſe to the place of Philautus, and no little familiarity with him, and finding him at conuenient leyſure, in theſe ſhort tearmes following, vnfolded his minde to him.

Gentleman and friend, the tryall I haue had of thy maners, cutteth off diuers tearmes which to another I would haue vſed in like manner. And ſith a long diſcourſe argueth folly, and delicate words incurre the ſuſpition of flattery, I am determined to vſe neither of them, knowing either of them to breed offence. Waying with my ſelfe the force of friendſhip by the effects, I ſtudied euer ſince my firſt comming to Naples, to enter league with ſuch a one, as might direct my ſteps being a ſtranger, and reſemble my manners being a Scholler, the which two qualities, as I finde in you able to ſatisfie my deſire, ſo I hope I ſhal finde a hart in you willing to accompliſh my requeſt. Which if I may obtaine, aſſure your ſelfe that Damon to his Pythias, Pylades to his Oreſtes, Tytus to his Gyſippus, Theſeus to his Pyrothous, Scipio to his Lælius, was neuer found more faithfull, then Euphues will be to Philautus.

Philautus by how much the leſſe he loked for this diſcourſe, by ſo much the more he liked it, for he ſaw all qualities both of body and minde in Euphues, vnto whom he replied as followeth.

Friend Euphues, (for ſo your talk warranteth me to tearme you) I dare neyther vſe a long proceſſe, neyther a louing ſpæch, leaſt vnwittingly I ſhould cauſe you to conuince mee of thoſe things,

things, which you haue alreadie condemned. And verilie I am bold to presume vpon your curtesie, sith your owne selfe haue vsed so little curiositie: perswading my selfe, that my short answere will worke as great an effect in you, as your few words did in me. And seeing we resemble (as you say) each other in qualities, it cannot be that the one should differ from the other in curtesie: seeing the sincere affection of the mind cannot be expressed by the mouth, and that no Art can vnfold the entire loue of the hart, I am earnestly to beseech you not to measure the firmenesse of my faith, by the fewnesse of my wordes, but rather thinke, that the ouer-flowing waues of good will, leaue no passage for many words. Triall shall proue trust: here is my hand, my hart, my Lands, and my life at thy commaundement. Thou maist wel perceiue that I did beleeue thee, that so soone I did loue thee: and I hope thou wilt the rather loue me, in that I did beleeue thee.

Either Euphues and Philautus stood in need of friendship, or were ordained to be friends, vppon so short warning to make so fine a conclusion, might seeme in mine opinion, if it continued, miraculous: if shaken off, ridiculous. But after many embracings and protestations one to another, they walked to dinner, where they wanted neither meate, neyther musicke, neyther any other pastime: and hauing banquetted, to digest theyr sweet confections, they daunced all that after-noone: they vsed not onelie one boorde, but one bedde, one booke, (if so be it they thought not one too manie.) Their friendship augmented euery day, insomuch that the one could not refraine the companie of the other, one minute: all things went in common betweene them, which all men accounted commendable.

Philautus being a Towne-borne childe, both for his owne countenaunce, and the great countenaunce which his Father had while he liued, crept into credite with Don Ferardo, one of the cheefe Gouernours of the Cittie, who although he had a courtlie crew of Gentlewomen soiourning in his Pallace, yet his Daughter, heire to his whole reuenewes, stained the beautie of them all: whose modest bashfulnesse, causeth the other to

looke wanne for enuie: whose Lillie chéekes dyed with a Vermillion redde, made the rest blushe for shame. For as the finest Rubie staineth the colour of the rest that be in place, or as the brightnes of the Sunne dimmeth the Moone that she cannot bee discerned: so this gallant girle more faire then fortunate, and yet more fortunate then faithfull, eclipsed the beautie of them all, and changed their colours. Unto her had Philautus accesse, who wanne her by right of loue, and should haue worne her by right of Lawe, had not Euphues by strange destenie broken the bandes of marriage, and forbidden the bancs of matrimonie.

It happened that Don Ferardo had occasion to goe to Venice about certaine of his owne affaires, leauing his Daughter the only steward of his houshold, who spared not to feast her friend Philautus, with all kindes of delights and delicates, reseruing onely her honestie, as the chiefe stay of her honor. Her Father béeing gone, shée sent for her friend to Supper, who came not as he was accustomed solitarily alone, but accompanied with his friend Euphues. The Gentlewoman, whether it were for niceues, or niggardnes of curtesie, gaue him such a cold welcome, that he repented that he was come.

Euphues though he knewe himselfe woorthy euerie way to haue a good countenaunce, yet could he not perceiue her willing any way to lend him a frændly loke. Yet least hée should séeme to want iestures, or to be dashed out of conceit with her coy countenaunce, hée addressed him to a Gentlewoman called Liuia, vnto whom he vttered these spéeches.

Faire Lady, if it be the guise of Italie to welcome strangers with strangenesse, I must nédes say the custome is strange, and the Country barbarous: if the manners of Ladies be to salute Gentlemen with coynesse, then I am enforced to think the Women voide of curtesie to vse such welcom, and the men past shame that wil come. But héereafter, I wil either bring a stole on mine arme, for an vnbidden guest, or a vizard on my face, for a shameleste Gossip. Whereupon, Liuia replied in this maner.

Sir,

Sir, our Country is ciuill, and our Gentlewomen are curteous, but in Naples it is counted a ieſt, at euery word to ſay, In faith you are welcome. As ſhee was yet talking, Supper was ſet on the boord: then Philautus ſpake thus vnto Lucilla. Yet Gentlewomen, I was the bolder to bring my ſhadow with me (meaning Euphues) knowing that hee ſhould be the better welcome for my ſake. Vnto whom the Gentlewoman replied. Sir, as I neuer when I ſaw you, thought that you came without your ſhadow, ſo nowe I cannot a little meruaile to ſee you ſo ouer-ſhot, in bringing a new ſhadow with you. Euphues, though he perceiued her coy nippe, ſeemed not to care for it, but taking her by the hand, ſayd.

Faire Lady, ſeeing the ſhade doth ſo often ſhield your beautie from the parching Sunne, I hope you wil the better eſteeme of the ſhadow: and by ſo much the leſſe it ought to be offenſiue, by how much the leſſe it is able to offend you, and by ſo much the more you ought to like it, by how much the more you vſe to lie in it.

Well Gentleman, aunſwered Lucilla, in arguing of the ſhaddow, wee forgoe the ſubſtance: pleaſeth it you therefore to ſitte downe to Supper. And ſo they all ſate downe: but Euphues fedde of one dilh which was before him, the beautie of Lucilla.

Yeere Euphues at the firſt ſight was ſo kindled with deſire, that almoſt hee was like to burne to coales. Supper beeing ended, the order was in Naples, that the Gentlewomen would deſire to heare ſome diſcourſe, eyther concerning loue or learning. And although Philautus was requeſted, yet hee poſted it ouer to Euphues, whom hee knew moſt fit for that purpoſe. Euphues beeing thus tied to the ſtake by their importunate intreatie, began as followeth.

Yée that worſt may, is alwaies inforced to hold the Candle, the weakeſt muſt ſtill to the wall, where none will, the deuill himſelfe muſt beare the Croſſe. But were it not Gentlewomen, that your luſts ſtands for a law, I would borrow ſo much leaue, as to reſigne my office to one of you, whoſe experience in

loue hath made you learned, and whose learning hath made you so louely: for me to intreate of the one beeing a nouice, or to discourse of the other being a trewant: I may wel make you wearie, but neuer the wiser, and giue you occasion rather to laugh at my rashnesse, then to like of my reasons: yet I care the lesse to excuse my boldnes to you, who were the cause of my blindnesse. And sith I am at mine owne choise, either to talke of loue or of learning, I had rather for this time be deemed an vnthrift in reiecting profite, then a Stoike in renouncing pleasure.

It hath bene a question often disputed, but neuer determined, whether the qualities of the minde, or the composition of the man, cause Women most to like, or whether beauty or wit moue men most to loue. Certes, by howe much the more the minde is to be preferred before the body, by so much the graces of the one are to be preferred before the gifts of the other, which if it be so, that the contemplation of the inward qualitie, ought to be respected more then the view of the inward beautie, then doubtlesse Women either do or should loue those best, whose vertue is best, not measuring the deformed man with the reformed mind.

The foule Toade hath a faire stone in his heade: the fine Golde is founde in the filthie earth: the sweete kirnell lyeth in the harde shell: Vertue is harboured in the hart of him that most men esteeme mishape. Contrariwise, if we respect more the outward shape then the inward habite, good God, into howe many mischiefes do wee fall? Into what blindnesse are wee leade? Doe we not commonlie see, that in painted pots is hidden the deadliest poyson? that in the greenest grasse is the greatest Serpent? In the clèrest water the vglyest Toade? Doth not experience teach vs, that in the most curious Sepulcher, are inclosed rotten bones? That the Cypres tree beareth a faire leafe, but no fruite? That the Estrich carrieth faire feathers, but rauck flesh? Howe franticke are those Louers, which are carried away with the gay glistering of the fine face? the beautie whereof is parched with the Sunnes blaze, and chapped

with

with the Winters blast: which is of so short continuance, that it fadeth before one perceiue it flourish: of so small profit, that it poysoneth those that possesse it: of so little value with the wise, that they account it a delicate baite with a deadlie hooke: a swæte Panther with a deuouring paunch, a sower poyson in a siluer pot.

Heere I could enter into discourse of such fine Dames, as beeing in loue with their owne lookes, make such course account of their passionate Louers: for commonlie, if they bee adorned with beautie, they be straite laced, and made so high in the instep, that they disdaine them most that most desire them. It is a world to see the doating of their Louers, and their dealing with them, the reuealing of whose subtill traines woulde cause me to shedde teares, and you Gentlewomen to shutte your modest eares. Pardon mee Gentlewomen, if I vnfolde euery wile, & shew euery wrincle of womens dispositions. Two thinges do cause their seruaunts to bowe vnto them, secrecie and soueraintie: the one to conceale their inticing slights, by the other, to assure themselues of their onely seruice. Againe, but hoe there: if I should haue waded any farther, and sounded the depth of their deceite, I shoulde either haue procured your displeasure, or incurred the suspition of fraude: eyther armed you to practise the like subtiltie, or accused my selfe of periurie. But I meane not to offend your chast mindes, with the rehearsall of their vnchast manners, whose eares I perceiue to glow, and harts to be grieued, at that which I haue alreadie vttered: not that amongst you there be any such, but that in your sexe there should be any such.

Let not Gentlewomen therefore make too much of their painted sheath, let them not be so curious in their owne conceits, or so currish to their loyall Louers. When the blacke Crowes foote shal appeare in their eye, or the black Dye tread on their face, when their beautie shall be like the blasted Rose, their wealth wasted, their bodies worne, their faces wrincled, their fingers crooked, who will like of them in their age, who loued none in their youth? If you will be cherrished when you

be old, be curteous while you be youg: if you looke for comfort in your hoarie haires, be not coy when you haue golden locks: if you would be embraced in the wayning of your bravery, be not squeamish in the waxing of your beauty: if you desire to be kept like the Rose when it hath lost his colour, smel swæt as the Rose doth in the bud: if you would be tasted for olde Wine, be in the mouth a pleasant grape: so shal you be cherrished for your curtesie, comforted for your honestie, imbraced for your amitie: so shal yæ be preserued with the swæt Rose, and drunken with the pleasant Wine.

Thus farre I am bold Gentlewomen, to counsell those that be coy, that they weaue not the web of their owne woe, nor spin the thred of their owne thraldome by their owne ouerthwartnesse. And seeing wæ are euen in the bowels of loue, it shal not be amisse to examine whether man or Woman be soonest allured, whether be most constant, the male or the female. And in thys poynt I meane not to be mine owne carver, least I should seeme eyther to pick a thank with Men, or a quarrel with Women. If therefore it might stand with your pleasure (Mistres Lucilla) to giue your censure, I would take the contrary: for sure I am, though your iudgement be sound, yet affection will shadow it.

Lucilla, seeing thys pretence, thought to take aduantage of his large proffer, vnto whom shæ said. Gentleman, in mine opinion, Women are to be wonne with euery wind, in whose sexe, there is neyther force to withstand the assaultes of loue, neyther constancie to remaine faithful. And because your discourse hath hetherto bredde delight, I am loth to hinder you in the sequel of your deuises. *Euphues* perceiuing himselfe to be taken napping, aunswered as followeth.

Mistres Lucilla, if you speake as you thinke, these Gentlewomen present haue little cause to thanke you, if you cause me to commend Women, my tale will be accounted a mere trifle, and your wordes the plaine truth: yet knowing promise to bee debt, I will pay it with performance. And I would the Gentlemen here present were as readie to credite my prowe, as the

Gentle-

Gentlewomen are willing to heare their owne praises: or I as able to ouercome, as Mistris Lucilla would be content to be ouerthrowne. Howsoeuer the matter shall fall out, I am of the surer side: for if my reasons be weake, then is our sexe strong: if forcible, then is your iudgement feeble: if I finde truth on my side, I hope I shal for my wages win the good will of women: if I want proofe, then Gentlewomen of necessity you must yeeld to men. But to the matter.

Touching the yeelding to loue, albeit their harts seeme tender, yet they harden them like the stone of Sicilia, the which, the more it is beaten, the harder it is: for being framed as it were of the perfection of men, they be free from all such cogitations as may any way prouoke them to vncleanenes, insomuch as they abhorre the light loue of youth, which is grounded vpon lust, and dissolued vpon euery light occasion. When they see the folly of men turne to fury, their delight to doating, their affection to frenzie, when they see them as it were pine in pleasure, and to waxe pale through their owne peeuishnesse, their suites, their seruice, their letters, their labours, their loues, their liues seeme to them so odious, that they harden their hearts against such concupiscence, to the ende that they might conuert them from rashnes, to reason: from such lewde disposition, to honest discretion.

Hereof it commeth that men accuse Women of cruelty, because they themselues want ciuilitie: they account them ful of wiles, in not yeelding to their wickednesse: faithlesse in resisting their filthinesse. But I had almost forgot my selfe, you shal pardon me Mistres Lucilla for this time, if thus abruptlie I finish my discourse: it is neyther for want of good will, or lacke of proofe, but that I feele in my selfe such an alteration, that I can scarce vtter one word: Ah Euphues, Euphues. The Gentlewomen were stroke into such a quandary with this sodaine change, that they all changed colour. But Euphues taking Philautus by the hand, and giuing the Gentlewomen thankes for their patience and his repast, bad them all farewell, and went immediatly to their Chamber. But Lucilla who now began to

frie

frie in the flames of loue, all the companie béeing departed to their lodgings, entred into these tearmes and contrarieties.

Ah wretched wench Lucilla, how art thou perplexed? what a doubtfull fight dooſt thou feele between faith and fancie, hope and feare, conſcience and concupiſcence? O my Euphues, little dooſt thou know the ſuddaine ſorow that I ſuſtaine for thy ſwéet ſake, whoſe wit hath bewitched me, whoſe rare qualities hath depriued mee of mine olde qualitie, whoſe curteous behauiour without curioſitie, whoſe comelie feature without fault, whoſe filed ſpéech without fraude, hath wrapped mee in this miſfortune. And canſt thou Lucilla be ſo light of leue in forſaking Philautus to flie to Euphues? Canſt thou préferre a ſtranger before thy Countriman, a ſtarter before thy companion? Why, Euphues perhaps doth deſire thy loue, but Philautus hath deſerued it. Why, Euphues feature is worthy as good as I, but Philautus his fayth is worthy a better. I, but the latter loue is more feruent: I, but the firſt ought to be moſt faithfull. I, but Euphues hath greater perfection: I, but Philautus hath deeper affection. Ah fond wench, dooſt thou thinke Euphues will deeme thée conſtant to him, when thou haſt béene vnconſtant to his friend? Wéeneſt thou that he will haue no miſtruſt of thy faithfulneſſe, when he hath tryall of thy ficklenes? Will hee haue no doubt of thine honour, when thou thy ſelfe calleſt thine honeſtie into queſtion? Yes, yes, Lucilla, wel dooth he know that the Glaſſe once crazed, will with the leaſt clappe be cracked: that the cloth which ſtaineth with Milke, will ſoneſt loſe his colour with Vinegar, that the Eagles wing will waſt the feather, as wel of the Phenix as of the Phéſant: that ſhe that hath béene faithleſſe to one, will neuer be faithfull to any. But can Euphues conuince mée of fléeting, ſéeing for his ſake I brake my fidelitie. Can he condemne me of diſloialtie, when he is the onlie cauſe of my diſliking? May he iuſtly condemne me of treacherie, who hath his teſtimonie as triall of my good will? Doth not he remember, that the broken bone once ſette together, is ſtronger then euer it was? That the greateſt blot is taken off with the Pommice? That though the Spider poyſon the Flie,

thée

thée cannot infect the Bée? That although I haue beene light to Philautus, I may be lowely to Euphues? It is not my desire, but his deserts that moueth my minde to his choice: neither the want of the like good will in Philautus, but the lacke of the like good qualities that remoueth my fancie from the one to the other.

For as the Bée that gathereth Hony out of the wéede, when thée espieth the faire flower, flieth to the swéetest: or as the kind Spaniell, though he hunt after Birds, yet forsakes them to retrine the Partridge: or as wee commonly fare on Beefe hungerly at the first, yet séeing the Quaile more daintie, change our diet. So I, although I loue Philautus for his good properties, yet séeing Euphues to excell him, I ought by nature to like him better. By so much the more therefore my change is to be excused, by how much the more my choice is excellent: and by so much the lesse I am to be condemned, by how much the more Euphues is to be commended. Is not the Diamond of more value then the Rubie, because he is of more vertue? Is not the Emerauld preferred before the Saphire for his wonderfull propertie? Is not Euphues more praise-woorthy then Philautus, being more witty?

But fie Lucilla, why dost thou flatter thy selfe in thine owne folly? Canst thou faine Euphues thy friend, whom by thine own woords thou hast made thy foe? Diddest not thou accuse women of inconstancie? Diddest not thou account thy selfe easie to be wone? Diddest not thou condemne them of weakenes? What sounder argument can he haue against thée then thine owne answer? What better proofe then thine owne speech? What greater triall then thine owne talke? If thou hast belied women, he will iudge thée vnkind: if thou haue reuealed the troth, he must néeds think thée vnconstant: if he perceaue thée to be won with a Nut, he wil imagine that thou wilt be lost with an Apple: if he finde thée wanton before thou be woed, he wil gesse thou wilt be wauering when thou art wedded.

But suppose that Euphues loue thée, that Philautus leaue thée, will thy Father (thinkest thou) giue thee libertie to liue

after thine owne lust? Will he esteeme him worthy to inherite his possessions, whom he accounteth vnworthy to enioy thy person? Is it like that he will match thee in mariage with a stranger, with a Grecian, with a meane man? I, but what knoweth my Father whether he be wealthy, whether his reuenues be able to counteruaile my Fathers lands, whether his birth be noble, yea, or no? Can any one make doubt of his gentle blood that seeth his gentle conditions? Can his honour be called in question, whose honesty is so great? Is hee to be thought thriftlesse, who in all qualities of the minde is peerelesse? No, no, the Tree is knowne by his fruite, the gold by the touch, the Sonne by his Sire. And as the soft Waxe receaueth whatsoeuer print be in the Seale, and sheweth no other impression: so the tender Babe being sealed with his Fathers gifts, representeth his image most liuely. But were I once certaine of Euphues his good wil, I would not so superstitiously account of my Fathers ill will.

Time hath weaned me from my Mothers teat, and age rid me from my Fathers correction: when Children are in their swathe cloutes, then are they subiect to the whip, and ought to be carefull of the rigour of their Parents. As for me, seeing I am not fed with their pap, I am not to be led by their perswasions. Let my Father vse what speeches he list, I will follow mine owne lust. Lust Lucilla, what saist thou? No, no, mine owne loue I should haue said, for I am as farre from lust, as I am from reason, and as neere to loue as I am to folly, then stick to thy determination, & shew thy selfe what loue can doe, what loue dares do, what loue hath done. Albeit I can no way quench the coales of desire with forgetfulnes, yet will I rake them vp in the ashes of modesty. Seeing I dare not make knowne my loue, for maidenly shamefastnes, I will dissemble it till time I haue opportunity. And I hope so to behaue my selfe, as Euphues shall thinke me his owne, and Philautus perswade himselfe I am none but his. But I would to God Euphues would repaire hether, that the sight of him might mittigate some part of my martirdome.

Shee

Shée hauing thus discourſed with her ſelfe her owne miſeries, caſt herſelfe on the bed, and there let her lie, and returne we to Euphues, who was ſo caught in the ginne of folly, that he neither could comfort himſelfe, nor durſt aſke counſell of his friend, ſuſpecting that which indéede was true, that Philautus was corriuall with him, and cockmate with Lucilla. Amidſt therefore theſe his extremities, betweene hope and feare, he vttered theſe or the like ſpæches.

What is he Euphues, that knowing thy wit and ſéeing thy folly, but will rather puniſh thy lewdneſſe, then pitty thy beatineſſe? Was there euer any ſo fickle, ſo ſone to be allured, euer any ſo faithleſſe, to deceiue his friend? euer any ſo fooliſh, to bathe himſelfe in his owne miſ-fortune? Too true it is, that as the Sea-crabbe ſwimmeth alwaies againſt the ſtreame, ſo wit alwaies ſtriueth againſt wiſedome: and as the Bée is often-times hurt with his owne Honny, ſo is wit not ſildom plagued with his owne conceit.

O ye Gods, haue ye ordained for euery maladie a medicine, for euery ſore a ſalue, for euery paine a plaiſter: leauing onelie loue remedileſſe? Did yée déeme no man ſo mad to be entangled with deſire, or thought yée thē worthie to be tormented that were ſo miſled? Haue ye dealt more fauourably with brute beaſts then with reaſonable creatures.

The filthy Sow when ſhée is ſicke eateth the Sea-crab and is immediatly recured: The Tortoiſe hauing taſted the Viper, ſucketh Origanum and is quickly reuiued: the Beare readie to pine, licketh vp the Ants and is recouered: the Dogge hauing ſurfetted, to procure his vomit, eateth graſſe and findeth remedie: the Hart béeing pearced with the Dart, runneth out of hande to the hearbe Dictanum, and is healed. And can men by no hearbe, by no Art, by no way, procure a remedie for the impatient diſeaſe of loue? Ah well I perceiue that loue is not vnlike the Figge-trée, whoſe fruite is ſwéete, but the roote is more bitter then the clawe of a Bitter: or like the Apple in Perſia, whoſe bloſſome ſauoureth like Hony, whoſe bud is more ſowre then Gall.

But O impietie, O broade blasphemie against the heauens. Wilt thou be so impudent Euphues, to accuse the Gods of iniquitie? No fond fole, no. Neither is it forbidden by the Gods to loue, by whose diuine prouidence we are permitted to liue: neither doo we want remedies to recure our maladies, but reason to vse the meanes. But why goe I about to hinder ỹ course of loue, with the discourse of law? Hast thou not read Euphues, that hee that loppeth the Vine, causeth it to spread fairer? that he that stoppeth the streame, causeth it to swell higher? that he that casteth water in the fire at the Smithes forge, maketh it to flame fiercer? Euen so he that seeketh by counsaile to moderate his ouer-lashing affections, encreaseth his owne mis-fortune.

Ah my Lucilla, would thou wert eyther lesse fayre, or I more fortunate, eyther I wiser, or thou milder: eyther I would I were out of this mad moode, or else I would we were both of one minde. But how should shee be perswaded of my loyaltie, that yet had neuer one simple proofe of my loue? Will shee not rather imagine me to be intangled with her beautie, then with her vertue? That my fancie being so lewdlie chayned at the first, wil be lightly chained at the last: that nothing violent can be permanent. Yes, yes, shee must nedes coniecture so, although it be nothing so: for by howe much the more my affection commeth on the suddaine, by so much the lesse will she think it certaine. The ratling Thunderbolt hath but his clappe, the lightning but his flash, and as they both come in a moment, so doo they both end in a minute. I, but Euphues, hath shee not heard also that the dry Touchwood is kindled with Lime? that the greatest Mushrumpe groweth in one night? That the fire quickly burneth the Flaxe? That loue easily entereth into the shape without resistance, and is harboured there without repentance.

If therefore the Gods haue endued her with as much bountie as beautie, if she hath no lesse wit then she hath comlinesse: certes she will neither conceaue sinisterly of my suddaine suite, neither be coy to receaue me into her seruice, neither suspect me

of

of lightnes in yéelding so lightly, neither reiect me disdainfully for louing so hastily: Shall I not then hazard my life to obtaine my loue? and beleaue Philautus to receaue Lucilla? Yes Euphues, where loue beareth sway, friendship can haue no shew: As Philautus brought me for his shadow the last Supper, so wil I vse him for my shadow till I gaine his Saint. And canst thou wretch be false to him that is faithfull to thée? Shall his curtesie be cause of thy crueltie? Wilt thou violate the league of fayth, to inherite the land of follie? Shall affection be of more force then friendship, loue then law, lust then loyaltie? Knowest thou not, that he that loseth his honestie, hath nothing else to lose.

Tush the cause is light, where reason taketh place: to loue and to liue well is not graunted to Iupiter. Who so is blinded with the Caule of beautie, discerneth no colour of honestie? Did not Giges cut Candaules a coat by his owne measure? Did not Paris, though he were a welcome guest to Menelaus, serue his Host a slippery prancke? If Philautus had loued Lucilla, hee would neuer haue suffered Euphues to haue séene her. Is it not the pray that enticeth the Théefe to rifle? Is it not the pleasant baite that causeth the flætish Fish to bite? Is it not a by-worde amongst vs, that gold maketh an honest man an ill man? Did Philautus account Euphues so simple to decipher beautie, or so superstitious, not to desire it? Did he déeme him a Saint in reiecting fancie, or a sotte in not discerning? Thought hee him a Stoike that hee woulde not be mooued, or a stocke that hee could not?

Well, well, séeing the wound that blédeth inwardlie, is most dangerous, that the fire kept close, burneth most furious, that the Ouen dampned vp baketh soonest, that sores hauing no vent, fester secretly, it is high time to vnfolde my secret loue to my secret friend. Let Philautus behaue himselfe neuer so craftily, he shall know that it must be a wily Mouse that shal brœd in the Cats eare: and because I resemble him in wit, I meane a little to dissemble with him in wiles. But O my Lucilla, if thy heart be made of that stone which may be mollified onely

with blood, would I had sipped of the River in Caria, which turneth those that drinke of it to stones. If thine eares be annointed with the oyle of Syria, that bereaueth hearing, would mine eyes had bene rubbed with the sirrope of the Cedar tree, which taketh away sight. If Lucilla be so proude to disdaine poore Euphues, would Euphues were so happy to denie Lucilla, or if Lucilla be so mortified to liue without loue, would Euphues were so fortunate to liue in hate. I, but my cold welcome foretelleth my colde sute. I, but her priuy glaunces signifie some good fortune. Fie fond fole Euphues, why goest thou about to alleadge those thinges to cut off thy hope, which shee perhaps would neuer haue found, or to comfort thy selfe with those reasons which she neuer meaneth to propose. Tush, it were no loue if it were certain, and a small conquest it is to ouer-throw those that neuer resisteth.

In battailes there ought to be a doubtfull fight, and a desperate end, in pleading, a difficult entrance, and a defused determination: in loue, a life without hope, & a death without feare. Fire commeth out of the hardest Flint with the Steele: Oyle out of the driest Feat by the fire, loue out of the stonyest hart by faith, by trust, by time. Had Tarquinius vsed his loue with colours of countenance, Lucrecia would eyther haue with some pitty aunswered his desire, or with some perswasion haue staied her death. It was the heat of his lust that made her hast to end her life, wherefore Loue in eyther respect is not to be condemned, but he of rashnes, to attempt a Lady furiously, and shee of rigour, to punish his folly in her owne flesh: A fact (in mine opinion) more worthy the name of cruelty then chastity, and fitter for a Monster in the Desarts, then a Matron of Rome. Penelope no lesse constant then she, yet more wise, would be wearie to vnweaue that in the night, she spun in the day, if Vlisses had not come home the sooner. There is no woman Euphues but she will yeeld in time, be not then dismayed, eyther with high lookes or froward words.

Euphues hauing thus talked with himselfe, Philautus entred the chamber, and finding him so worne and wasted with continuall

nuall mourning, neyther ioying in his meate, nor reioycing in his friend, with watry eyes vttered this speech.

Friend & fellow, as I am not ignorant of thy present weaknes, so I am not priuy to the cause: and although I suspect manie things, yet can I assure my selfe of no one thing. Therefore my good Euphues, for these doubts and dumpes of mine, eyther remoue the cause, or reueale it. Thou hast hetherto found me a chearefull companion in my mirth, and now shalt thou finde me as carefull with thee in thy moane. If altogether thou maist not be cured, yet maist thou be comforted. If there be anie thing that either by my friends may be procured, or by my selfe attained, that may eyther heale thee in part, or helpe thee in all, I protest to thee by the name of a friend, that it shall rather be gotten with the losse of my body, then lost by getting a kingdome. Thou hast tried me, therefore trust me: thou hast trusted me in many things, therefore try me in this one thing. I neuer yet failed, and now I will not faint. Be bold to speake and blush not: thy sore is not so angry but I can salue it, thy wound not so deepe but I can search it: thy griefe not so great but I can ease it. If it be ripe, it shall be launced, if it be broken, it shall be tainted: be it neuer so desperate, it shal be cured. Rise therefore Euphues, and take hart at grasse, younger thou shalt neuer be: pluck vp thy stomack, if loue haue stung thee, it shall not stifle thee. Though thou be enamoured of some Lady, thou shalt not be enchaunted. They that begin to pine of a consumption, without delay preserue themselues vpon Cullisses: he that feeleth his stomack inflamed with meate, coleth it eftsoones with Conserues: delayes breed danger, nothing so perrilous as procrastination. Euphues hearing this comfort & friendlie counsaile, dissembled his sorrowing hart with a smiling face, and aunswered him as followeth.

True it is Philautus, that he which toucheth the Nettle tenderly, is soonest stung, that the Flie which playeth in the fire is singed in the flame, that he that dallieth with women, is drawn to his woe. And as the Adamant draweth the heauy yron, & the Harp the fleet Dolphin, so beauty alloureth the chast minde to

loue,

loue, and the wiſeſt wit to luſt. The example whereof, I would it were no leſſe profitable, then the experience to me is like to be perilous. The Vine watered with wine, is ſone withered: the bloſſome in the fatteſt ground is quickly blaſted, the Goate the fatter ſhe is, the leſſe fertile ſhe is: yea, man the more witty he is, the leſſe happy he is. So it is Philautus, (for why ſhould I conceale it from thee of whom I am to take counſaile) that ſince my laſt and firſt being with thee at the houſe of Ferardo, I haue felt ſuch a furious battaile in my body, as if it be not ſpedily repreſſed by policy, it wil carry my mind (the graund Captaine in this fight) into endleſſe captiuity. Ah Liuia, Liuia, thy courtly grace without coyneſſe, thy blazing beauty without blemiſh, thy curteous demeanour without curioſity, thy ſweet ſpeech ſauoured with wit, thy comly mirth tempered with modeſty, thy chaſt lookes, yet louely, thy ſharpe taunts, yet pleaſant: haue giuen me ſuch a check, that ſure I am at the next view of thy vertues, I ſhal take thee mate, & taking it not of a pawn, but of a Prince, the loſſe is to be accounted the leſſe. And though they be commonly in great choller that receaue the mate, yet would I willingly take euery minute ten mates, to enioy Liuia for my louing mate. Doubtleſſe, if euer ſhe her ſelfe haue bene ſcorched with the flame of deſire, ſhe wil be ready to quench ỹ coals with curteſie in another, if euer ſhe haue bene attached of loue, ſhee wil reſcue him that is drenched in deſire: if euer ſhe haue bene taken with the Feauer of fancie, ſhe wil help his Ague, who by a quotidian fitte is conuerted to phrenſie: neyther can there be vnder ſo delicate a view lodged deceit, neither in ſo beautifull a mold, a malicious minde. True it is, that the diſpoſition of the mind foloweth the compoſition of the body: how then can ſhe be in mind any way imperfect, who in body is perfect euery way. I know my ſucceſſe will be good, but I know not how to haue acceſſe to my Goddeſſe, neither do I want courage to diſcouer my loue to my friend, but ſome colour to cloake my comming to the houſe of Ferardo: for if they be in Naples as iealous as they be in the other parts of Italy, then it behoueth me to walk circumſpectly, and to forge ſome cauſe for my often comming.

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If therefore Philautus, thou canſt ſet but this feather to mine arrowe, thou ſhalt ſee me ſhoote ſo neere, that thou wilt account me for a cunning Archer. And verily, if I had not loued thee well, I would haue ſwallowed mine owne ſorrow in ſilence, knowing that in loue nothing is ſo dangerous, as to participate the meanes thereof to another, and that two may keepe counſaile if the one be away. I am therefore inforced perforce, to challenge that curteſie at thy hands, which earſt thou didſt promiſe with thy hart: the performance whereof ſhall bind me to Philautus, and proue thee faithfull to *Euphues*. Now if thy cunning be anſwerable to my good will, practiſe ſome pleaſant conceit vpon thy poore patient, one dram of Ouids Art, ſome of Tibullis druggs, one of Propertius Pyls, which may cauſe me eyther to purge my newe diſeaſe, or recouer my hoped deſire. But I feare me, where ſo ſtrange a ſickneſſe is to be recured of ſo vnſkilfull a Phiſition, that eyther thou wilt be too bolde to practiſe, or my body too weake to purge. But ſeeing a deſperate diſeaſe is to be committed to a deſperate Doctor, I will followe thy counſaile, and become thy cure, deſiring thee to be as wiſe in miniſtring thy Phiſick, as I haue beene willing to put my life into thy hands.

Philautus thinking all to be gold that gliſtered, and all to be Goſpel that Euphues vttered, anſwered his forged gloſe, with this friendly cloſe.

In that thou haſt made me priuy to thy purpoſe, I will not conceale my practiſe: In that thou craueſt my ayde, aſſure thy ſelfe, I will be thy finger next thy thombe: in ſo much as thou ſhalt neuer repent thee of the one or the other: for perſwade thy ſelfe, that thou ſhalt finde Philautus during lyfe, ready to comfort thee in thy miſfortunes, and ſuccour thee in thy neceſſitie. Concerning Liuia, though ſhe be faire, yet is ſhe not ſo amiable as my Lucilla, whoſe Seruant I haue been the terme of three yeeres: but leaſt compariſons ſhould ſeeme odious, chiefelie where both the parts be without compariſon, I will omit that, and ſeeing that we had both rather be talking with them, than tatling of them, we wil immediatly goe to them. And truly

Euphues, I am not a little glad, that I shall haue thée not onlie a comfort in my life, but also a companion in my loue: as thou hast bene wise in thy choise, so I hope thou wilt be fortunate in thy chaunce. Liuia is a wench of more wit then beautie, Lucilla of more beautie then wit, both of more honestie than honor, and yet both of such honor, as in all Naples there is not one in birth to be compared with eyther of them: how much therefore haue we to reioyce in our choise. Touching our accesse, be thou secure, I shall flap Ferardo in the mouth with some conceit, and fill his old head so full of newe fables, that thou shalt rather be earnestly intreated to repaire to his house, than euill intreated to leaue it. As olde men are very suspitious to mistrust euerie thing, so are they very credulous to beléeue any thing, the blind man doth eate many a flie: Yea, but said Euphues, take heede my Philautus, that thou thy selfe swallow not a Gudgen, which wyse Philautus did not marke, vntill he had almost digested it. But saide Euphues, let vs goe deuoutly to the shrine of our two Saints, there to offer our deuotion: for my Bookes teach me, that such a wound must be healed where it was first hurt, and for this disease we will vse a common remedie, but yet comfortable. The eye that blinded thée shall make thée sée, the Scorpion that stung thée, shall heale thée, a sharpe sore hath a short cure, let vs goe: to the which Euphues consented willinglie, smiling to himselfe, to sée how he had brought Philautus into a fooles Paradice.

Héere you may sée Gentlemen, the falsehood in fellowship, the fraude in friendshippe, the paynted sheath with the leaden Dagger, the faire words that make fooles faine: but I wil not trouble you with superfluous addition, vnto whom I feare me, I haue bene tedious with the bare discourse of this Hystory.

Philautus & Euphues repaired to the house of Ferardo, where they found Mistres Lucilla and Liuia accompanied with other Gentlewomen, neyther beeing idle, nor well employed, but playing at Cardes. But when Lucilla beheld Euphues, shee would scarcelie containe her selfe from embracing him, had not womanly shamefastnesse, and Philautus his presence, stay-

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ed her wisedom. Euphues on the other side was fallen into such a traunce, that he had not the power either to succour himselfe, or salute the Gentlewomen. At the last Lucilla beganne as one that best might be bold, on this manner.

Gentlemen, although your long absence gaue me occasion to thinke you disliked your last entertainment, yet your comming at the last, hath cut off my former suspition, & by so much ỹ more you are welcome, by how much ỹ more you are wished for. But you Gentleman, (taking Euphues by the hand) were the rather wished for, for that your discourse being left vnperfect, caused vs all to long (as Women are wont for things that like them) to haue an end thereof. Vnto whom *Philautus* replied as followeth. Mistres Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modesty caused vs to pinch curtesie, who should first come: as for my friend, I thinke he was neuer wished for here so earnestly of any as of himselfe, whether it might be to renue his talke, or recant his sayings, I cannot tel. Euphues taking the tale out of *Philautus* mouth, answered. Mistres Lucilla, to recant verities, were heresie, and to renue the praises of women flattery: the onely cause I wished my selfe here, was to giue thanks for so good entertainment, the which I could no wayes deserue, and to breede a greater acquaintance if it might be to make amends. Lucilla inflamed with his presence, said: Nay *Euphues* you shall not escape so, for if my curtesie: as you say, were the cause of your comming, let it also be the occasion of the ending of your former discourse, otherwise, I shal thinke your prowe naked, and you shall find my reward nothing. *Euphues* now as willing to obey as she to commaund, addressed himselfe to a farther conclusion, who seeing all the Gentlewomen ready to giue him the hearing, proceeded as followeth. I haue not yet forgotten that my last talk with these Gentlewomen tended to their praises, and therefore the end must rye vp the iust prowe: otherwise, I should sette downe Venus shadow without the liuely substance.

As there is no one thing which can bee reckoned, either concerning loue or loyaltie, where Women doe not excell

men, yet in feruencie aboue all others, they so far excede, that men are liker to meruaile at them, than to imitate them, & readier to laugh at their vertues, than imitate them. For as they be hard to be wonne, without triall of great faith: so are they hard to be lost, without great cause of ficklenes. It is long before the cold water seeth, yet being once hot, it is long before it be cooled: It is long before Salt come to his saltnes, but being once seasoned, it neuer loseth his sauour.

I, for mine owne part am brought into a Paradice, by the only imagination of womens vertues: and were I perswaded, that all the deuils in hell were women, I would neuer line deuoutly to inherit heauen: or that they were all Saints in heauen, I would liue more strictly, for feare of hell. What could Adam haue done in his Paradice before his fall, without a woman: Or how could he haue risen againe after his fall, without a woman: Artificers are wont in their last workes to excell themselues, yea, God when he had made all things, at the last made man as most perfect, thinking nothing could be framed more excellent, yet after him he created a woman, the expresse Image of eternity, the liuely picture of Nature, the onely stele glasse for man to beholde his infirmities, by comparing them with womens perfections. Are they not more gentle, more wittie, more beautifull, than men: Are not men so bewitched with their qualities, that they become mad for loue, and women so wise, that they doe detest lust.

I am entred into so large a field, that I shall sooner want time than prowse, and so cloy you with variety of Phrases, that I feare me I am like to infect women with pride, which yet they haue not, and men with spite, which yet I would not. For as the Horse if he knew his owne strength, were no wayes to be bridled, or the Unicorne his owne vertue, were neuer to be caught: so women, if they knew what excellency were in them, I feare me men should neuer win them to their wils, or weane them from their mind.

Lucilla began to smile, saying: In faith Euphues, I would haue you stay there, for as the Sunne when he is at the high-

est,

eſt, beginneth to goe downe: ſo when the praiſes of women are at the beſt, if you leaue not, they will beginne to faile. But Euphues (being rapt with the ſight of his Saint) aunſwered, no, no, Lucilla. But whilſt he was yet ſpeaking, Ferardo entered: whom they all dutifully welcommed home, who rounding Philautus in the eare, deſired him to accompanie him immediatlie without farther pauſing, proteſting that it ſhould be as wel for his preferment, as for his owne profit. Philautus conſenting, Ferardo ſaid vnto his daughter.

Lucilla, the vrgent affaires I haue in hand, will ſcarce ſuffer me to tarry with you one houre, yet my returne I hope will be ſo ſhort, that my abſence ſhall not breede thy ſorrow: in ỹ mean ſeaſon, I commit all things into thy cuſtodie, wiſhing thee to vſe thy accuſtomed curteſie. And ſeeing I muſt take Philautus with me, I will be ſo bold to craue you Gentleman (his friend) to ſupply his roome, deſiring you to take this haſtie warning, for a hartie welcome, and ſo to ſpend this time of mine abſence in honeſt mirth. And thus I leaue you.

Philautus knewe well the cauſe of his ſuddaine departure, which was, to redeeme certaine Lands that were morgaged in his Fathers time, to the vſe of Ferardo, who on that condition, had before time promiſed him his daughter in marriage. But returne we to Euphues.

Euphues was ſurpriſed with ſuch incredible ioy at thys ſtrange euent, that he had almoſt ſounded, for ſeeing his corſiuall to be departed, and Ferardo to giue him ſo friendlie entertainment, doubted not in time to get the good will of Lucilla. Whom finding in place conuenient without companie, with a bold courage and comly geſture, he began to aſſay her in this ſort.

Gentlewoman, my acquaintance being ſo little, I am afraid my credit will be leſſe, for that they commonly are ſoneſt beleeued that are beſt beloued, and they liked beſt, whom we haue knowne longeſt, neuertheleſſe, the noble minde ſuſpecteth no guile without cauſe, neither condemneth any without proofe: hauing therefore notiſe of your heroicall hart, I am the better perſwaded of my good hap. So it is Lucilla, that comming to

Naples but to fetch fire, as the by-word is, not to make my place of abode, I haue found such flames, that I can neither quench them with the water of frée will, neither cole them with wisedome. For as the Hop, the pole being neuer so high, groweth to the end, or as the dry Beech kindled at the roote, neuer leaueth vntil it come to the top: or as one drop of poyson dispearseth it selfe into euery vaine: so affection hauing caught holde of my hart, and the sparks of loue kindled my Liuer, will suddainlie, though secretly, flame vp into my head, and spread it selfe into euery sinnew. It is your beautie (pardon my abrupt boldnes) Lady, that hath taken euery part of me prisoner, and brought me vnto this deepe distresse: but séeing women when one prayseth them for their deserts, déeme that hee flattereth them to obtaine his desire, I am here present to yéeld my selfe to such triall as your curtesie in this behalfe shal require. Yet wil you cõmonly obiect this to such as serue you, and starue to winne your good will, that hote loue is soone cold: that the Basin though it burne bright, is but a blaze: that scalding water if it stand a while, turneth almost to Ice: that Pepper, though it be hot in the mouth, is cold in the mawe: that the fayth of men, though it frie in their words, it freseth in their workes: which things (Lucilla) albeit they be sufficient to reproue the lightnesse of some one, yet can they not conuince euery one of lewdnesse: neither ought the constancie of all, to be brought in question thorow the subtiltie of a fewe. For although the Worme entereth almost into euery wood, yet he eateth not the Ceder trée. Though the stone Cylindrus at euery thunder-clap, roule from the hill, yet the pure flék-stone mounteth at the noise: though the rust fret the hardest Steele, yet dooth it not eate into the Emerauld: though *Polypus* change his hiew, yet the Salimander kéepeth his colour: though *Proteus* transformeth himselfe in euery shape, yet *Pigmaleon* retaineth his old forme: though *Æneas* were too fickle to *Dido*, yet *Troylus* was too faithful to *Cressida*, though others séeme counterfaite in their déedes, yet Lucilla perswade your selfe, that *Euphues* wil be alwaies currant in his dealings. But as the true gold is tried by the touch, and the

pure

pure Flint by the stroke of the yron: so the loyall hart of the faithfull Louer, is knowne by the triall of his Ladie: of ỳ which triall (Lucilla) if you shall account *Euphues* worthy, assure your selfe he wil be as readie to offer himselfe a Sacrifice for your sweete sake, as your selfe shall be willing to imploy him in your seruice. Neither dooth he desire to be trusted any way, vntill he shall be tried euerie way: neither doth he craue credit at the first, but a good countenaunce, til time his desire shall be made manifest by his deserts. Thus not blinded by light affection, but dazeled with your rare perfection, and bolened by your exceeding curtesie: I haue vnfolded mine entire loue, desiring you, hauing so good leasure, to giue so friendly answer, as I may receiue comfort, and you commendation. Lucilla, although shee were content to heare this desired discourse, yet did she seeme to be somwhat displeased. And truly I knew not whether it be peculiar to that sex to dissemble with those whom they most desire or whether by craft they haue learned outwardly to loath that, which inwardly they most loue: yet wisely did shee cast this in her head, that if she should yeeld at the first assault, he would thinke her a light huswife: if she should reiect him scornfully, a verie haggard: minding therefore that he should neither take hold of her promise, neither vnkindnes of her precisenesse, she fed him indifferently with hope and despaire, reason and affection, life and death. Yet in the end arguing wittily vpon certaine questions, they fell to such agreement, as proue *Philautus* would not haue agreed vnto, if he had beene present, yet alwaies keeping her bodie vndefiled. And thus she replied.

Gentleman, as you may suspect mee of idleneſſe, in giuing eare to your talke, so may you conuice me of lightneſſe in answering such toyes: Certes, as you haue made mine eares glow at the rehearsall of your loue, so haue you gauled my hart with the remembrance of your follie. Though you came to Naples as a Stranger, yet were you welcome to my Fathers house as a Friend: And can you then so much transgresse the bonds of honour (I wil not say of honestie) as to solicite a suite more sharp to me then death? I haue hetherto God be thanked,

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liued without ſuſpition of lewdneſſe, and ſhall I now incurre the danger of ſenſuall libertie? What hope can you haue to obtaine my loue, ſeeing yet I could neuer affoꝛd you a good loke? Doe you theꝛefoꝛe thinke me eaſily inticed to the bent of your bowe, becauſe I was eaſily entreated to liſten to your late diſcourſe? Oꝛ ſeeing me (as finely you gloſe) to excell all other in beauty, did ye deeme that I could exceed all other in beaſtlines? But yet I am not angry Euphues, but in an agony: Foꝛ who is thee that will fret oꝛ fume with one that loueth heꝛ, if this loue to delude mee, be not diſſembled. It is that which cauſeth mee moſt to feare, not that my beautie is vnknowne to my ſelfe, but that commonly we poꝛe wenches are deluded thꝛough light beleefe, and yee men are naturally inclined craftilie to leade your life. When the Fore preacheth, the Geeſe perriſh. The Crocodile ſhꝛoudeth greateſt treaſon vnder moſt pittiful teares: in a kiſſing mouth, there lieth a gauling minde. You haue made ſo large a pꝛoffer of your ſeruice, and ſo faire pꝛomiſes of fidelitie, that were I not ouer charie of mine honeſtie, you would inueigle me to ſhake hands with chaſtitie. But certes I will eyther lead a virgins life in earth, (though I lead Apes in hell) oꝛ elſe follow thee rather than thy gifts: yet am I neither ſo pꝛeciſe to refuſe thy pꝛoffer, neither ſo peeuiſh to diſdaine thy good wil: ſo excellent alwaies are the gifts which are made acceptable by the vertue of the giuer. I did at the firſt enterance diſcerne thy loue, but yet diſſemble it. Thy wanton glaunces, thy ſcalding ſighs, thy louing ſignes, cauſed me to bluſh foꝛ ſhame, and loke wan foꝛ feare, leaſt they ſhould be perceiued of any. Theſe ſubtile ſhifts, theſe painted pꝛactiſes (if it were to be wonne) would ſone weane me from the teat of Veſta, to the toyes of Venus. Beſides this, thy comly grace, thy rare qualities, thy exquiſite perfection, were able to moue a minde halfe moꝛtified to tranſgreſſe the bands of maidenly modeſtie. But God ſhield Lucilla that thou ſhouldeſt be ſo careleſſe of thine honour, as to commit the ſtate thereof to a ſtranger, Learne thou by me *Euphues* to deſpiſe thoſe things that be amiable, to foꝛgoe delightful pꝛactiſes, beleeue me it is pittie to abſtaine from pleaſure.

Thou

Thou art not the firſt that hath ſolicited this ſute, but the firſt that goeth about to ſeduce me, neither diſcerneſt thou more then other, but dareſt more then any, neither haſt thou more Art to diſcouer thy meaning, but more hart to open thy minde. But thou preferreſt me before thy lands, thy lyuings, thy life: thou offereſt thy ſelfe a ſacrifice for my ſecurity, thou profereſt mee the whole and onely ſouereignty of thy ſeruice: Truly I were very cruell and hard harted if I ſhould not loue thee: hard harted albeit I am not, but truly loue thee I cannot, whom I doubt thee to be my Louer.

Moreouer, I haue not bẽ vſed to the Court of Cupid, wherin there be more ſlights then there be Hares in Athon, then Bees in Hybla, then ſtarres in heauen. Beſides this, the common people heere in Naples, are not only both very ſuſpitious of other mens matters and manners, but alſo very iealous ouer other mens children and maydens, eyther therefore diſſemble thy fancy, or deſiſt from thy folly.

But why ſhouldeſt thou deſiſt from the one, ſeeing thou canſt cunningly diſſemble the other. My Father is now gone to Venice, and as I am vncertaine of his returne, ſo am I not priuy to the cauſe of his trauell: But yet he is ſo from hence, that he ſeeth me in his abſence. Knoweſt thou not Euphues, that Kings haue long armes, and Rulers large reachers: Neither let this comfort thee, that at his departure he deputed thee in Philautus place. Although my face cauſeth him to miſtruſt my loyalty, yet my faith enforceth him to giue me this liberty: though he be ſuſpitious of my faire hiew, yet is he ſecure of my firme honeſty.

But alas Euphues, what truth can there be found in a trauailer? what truſt in a ſtranger? whoſe words and bodies both watch but for a wind, whoſe feete are euer fleeting, whoſe faith plighted on the ſhore, is turned to periury, when they hoiſe ſaile. Who more trayterous to Phillis then Demophon? yet hee a trauailer. Who more periured to Dido then Æneas? and he a ſtranger: both theſe Quæenes, both they Caitiffes. Who more falſe to Ariadne then Theſeus? yet he a Sayler. Who more fickle to Medea then Iaſon? yet he a ſtarter: both theſe daugh-

ters to great Princes, both they vnfaithfull of their promises. Is it then like that Euphues wil be faithfull to Lucilla, being in Naples but a soiourner? I haue not yet forgotten the inuectiue, (I cannot otherwise terme it) which thou madest against beautie, saying: it was a deceitfull baite with a deadly hooke, and a swæt poyson in a painted pot. Canst thou then be so vnwise to swallow the bait which wil breed thy bane? To swill the drink that will expire thy date? To desire the wight that will worke thy death? But it may be that with the Scorpion thou canst fæd on the earth, or with the Quaile & Robuck, be fat with poison: or with beauty liue in all bravery. I feare me thou hast the stone Continens about thée, which is named of the contrary, that though thou pretend faith in thy words, thou deuisest fraud in thy hart: and though thou sæme to preferre loue, thou art inflamed with lust. And what for that? Though thou haue eaten the sæds of Racket which brede incontinency, yet haue I chewed the leafe Cresse, which maintaineth modesty.

Though thou beare in thy bosome the hearb Araxa, most noisom to virginity, yet haue I the stone that groweth in the mount Tmolus, the vpholder of chastity. You may Gentlemen account me for a cold Prophet, thus hastily to diuine of your disposition: pardon me Euphues, if in loue I cast beyond the Mone, which bringeth vs women to endlesse moane. Although I my selfe were neuer burnt whereby I should dread the fire, yet the scorching of others in the flames of fancy, warneth me to beware: Though as yet I neuer tried any faithlesse, whereby I should be fearefull, yet haue I reade of many that haue bin periured, which causeth me to be carefull: though I am able to conuince none by proofe, yet am I enforced to suspect one vpon probabilities. Alas, we silly soules which haue neither wit to decipher the wiles of men, nor wisoom to dissemble our affection, neither craft to traine in young Louers, neither courage to withstand their incounters, neither discretion to discerne their doubling, neither hard harts to reiect their complaints: we I say, are sone enticed, being by nature simple, and easily intangled, being apt to receaue the impression of loue. But alas it is both common

and

and lamentable, to behold ſimplicity intrapped in ſubtilty, and thoſe that haue moſt might to be infected with moſt malice. The Spider weaueth the fine web to hang the Flie, the Wolfe weareth a faire face to deuoure the Lambe, the Merlin ſtriketh at the Patridge, the Eagle ſnappeth at the Flie: men are alwaies laying baits for women, which are the weaker veſſels: but as yet I could neuer heare man by ſuch ſnares to entrap man: For true it is that men themſelues haue by vſe obſerued, that it muſt be a hard winter when one Wolfe eateth another.

I haue read, that the Bull being tied to the Fig-tree, loſeth his ſtrength, that the whole heard of Deere ſtand at the gaze if they ſmell a ſweet Apple: that the Dolphin by the ſound of muſick, is brought to the ſhoare. And then no meruaile it is, that if the fierce Bull be tamed with the Fig-tree, if that women being as weake as Sheepe, be ouercome with a Figge: if the wild Deere be caught with an Apple, that the tame Damoſell is wonne with a bloſſome: if the fleete Dolphin be allured with harmony, that women be entangled with the melody of mens ſpeech, faire promiſes, and ſolemne proteſtations. But folly it were for me to marke their miſchiefes, ſith I am neither able, neyther they willing to amend their manners: it becommeth me rather to ſhew what our ſexe ſhould do, then to open what yours doth.

And ſeeing I cannot by reaſon reſtraine your importunate ſute, I will by rigour done on my ſelfe, cauſe you to refraine the meanes. I would to God Ferardo were in this point like to Lyſander, which would not ſuffer his daughters to weare gorgeous apparell, ſaying it would rather make them common then comly, I would it were in Naples a Law, which was a cuſtome in Ægipt, that women ſhould alwaies goe bare-foote, to the intent they might keepe themſelues alwaies at home, that they ſhould be euer like to the Snaile, which hath euer his houſe on his head. I meane ſo to mortifie my ſelfe, that in ſtede of Silks, I wil weare Sackcloth: for Owches and Bracelets, Leere and Caddis: for the Lute, vſe the Diſtaffe: for the Pen, the Needle: for Louers Sonets, Dauids Pſalmes.

But yet I am not so senceles, altogether to reiect your ser-
uice: which if I were certainly assured to proceede of a simple
mind, it should not receaue so simple a reward. And what grea-
ter triall shall I haue of thy simplicity and truth, then thine
owne request, which desireth a triall, I, but in the coldest flint
there is hot fire, the Bee that hath honey in her mouth, hath a
sting in her taile: the Tree that beareth the sweetest fruit, hath
a sower say: yea, the words of men, though they seeme smoth as
oyle, yet their harts are as crooked as the stalk of Ivy, I would
not Euphues that thou shouldest condemne me of rigour, in that
I seeke to asswage thy folly by reason: but take this by the way,
that although as yet I am disposed to like of none, yet whenso-
euer I shal loue any, I will not forget thee: in the mean season,
account me thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandary, and as it were
a cold sheeuering, to heare this new kind of kindnes: such sweet
meat, such sower sawce, such faire words, such faint promises:
such hot loue, such cold desire: such certaine hope, such sodaine
change: and stode like one that had looked on Medusaes head,
and so had been turned into a stone.

Lucilla, seeing him in this pittifull sight, & fearing he would
take stand if the Lure were not cast out, toke him by the hand,
and wringing him softly, with a smiling countenance began
thus to comfort him.

Me thinkes Euphues changing so your colour vpon the so-
daine, you will sone change your coppy: is your minde on your
meat? a penny for your thought.

Mistres (quoth he) if you would buy all my thoughts at that
price, I should neuer be weary of thinking, but seeing it is so
deare, reade it and take it for nothing.

It seemes to me (said shee) that you are in some brown study,
what colours you might best weare for your Lady.

Indeede Lucilla, you leuell shrewdly at my thought, by the
aime of your owne imagination, for you haue giuen vnto me a
true Louers knot, wrought of changeable Silk, and you deeme,
that I am deuising howe I might haue my colours changeable
also,

also, that they might agree: But let this with such toyes & deuises passe, if it please you to commaund me any seruice, I am here ready to attend your pleasure. No seruice Euphues, but that you kepe silence vntill I haue vttered my mind: and secrecie when I haue vnfolded my meaning. If I should offend in the one I were too bold, if in the other too beastly.

Well then Euphues (said she) so it is, that for the hope that I conceaue of thy loyaltie, and the happy successe that is like to ensue of this our loue, I am content to yeld thee the place in my hart which thou desirest and deseruest aboue all other, which consent in me, if it may any wayes breed thy contentation, sure I am, that it will euery way worke my comfort. But as eyther thou tenderest mine honour or thine owne safety, vse such secrecie in this matter, that my Father haue no inkling hereof, before I haue framed his mind fit for our purpose. And though women haue small force to ouercome men by reason, yet haue they fortune to vndermind them by pollicy. The soft drops of raine pearce the hard Marble, many strokes ouerthrow the tallest Oake, a silly woman in time, may make such a breach in a mans hart, as her teares may enter without resistance: then doubt not, but I wil so vndermind mine old Father, as quickly I will enioy my new friend. Tush Philautus was liked for fashion sake, but neuer loued for fancy sake: and this I vow by the faith of a Virgine, and by the loue I beare thee (for greater bands to confirme my vow I haue not) that my Father shal sooner martir me in the fire, then marry me to Philautus.

No, no, Euphues, thou only hast won me by loue, and shalt only weare me by lawe, I force not Philautus his fury, so I may haue Euphues his friendship. Neither will I preferre his possessions before thy person, neyther esteeme better of his lands then of thy loue. Ferardo, shall sooner disherite me of my patrimony, then dishonour me in breaking my promise.

It is not his great Manors, but thy good manners, that shall make my marriage. In token of which my sincere affection, I giue thee my hand in pawne, and my heart for euer to be thy Lucilla. Vnto whom Euphues aunswered in this manner.

If my tongue were able to vtter the ioyes that my hart hath conceaued, I feare me though I be well beloued, yet I should hardly be beleeued. (Ah my Lucilla, how much am I bound to thee which preferrest mine vnworthines, before thy Fathers wrath: my happines, before thine owne mis-fortune: my loue, before thine owne life? Howe might I excell thee in curtesie, whom no mortall creature can exceede in constancie? I finde it now for a setled truth, which earst I accounted for a vaine talk, that the purple die will neuer staine, that the pure Ciuet will neuer lose his sauor, that the greene Laurell will neuer change colour, that beauty can neuer be blotted with discurtesie. As touching secrecie in this behalfe, assure your selfe, that I wil not so much as tell it to my selfe. Commaund Euphues to runne, to ride, to vndertake any exploit be it neuer so dangerous, to hazard himselfe in any enterprize be it neuer so desperate. As they were thus pleasantly conferring the one with the other, Liuia (whom Euphues made his stale) entered into the Parlor, vnto whom Lucilla spake in these termes.

Doest thou not laugh Liuia, to see my ghostly Father keepe me heere so long at shrift? Truly (aunswered Liuia) me thinks that you smile at some pleasant shift, either he is slowe in enquiring of your faults, or you slack in answering his questions: and thus being supper time, they all sate downe, Lucilla wel pleased, no man better content then Euphues, who after his repast, hauing no opportunity to conferre with his Loue, had small lust to continue with the Gentlewomen any longer, seeing therfore he could frame no meanes to worke his delight, he coyned an excuse to hasten his departure, promising the next morning to trouble them againe, as a guest more bold then welcome, although indeede he thought himselfe to be better welcome, in saying that he would come. But as Ferardo went in post, so he returned in hast, hauing concluded with Philautus, that the marriage should immediatly be consumated, which wrought such a content in Philautus, that he was almost in an extasie, through the extremity of his passions: such is the fulnesse and force of pleasure, that there is nothing so dangerous, as the fruition, yet knowing

that

that delaies bring dangers, although he nothing doubted of Lucilla, whom he loued, yet feared he the ficklenes of olde men, which is alwaies to be mistrusted. He urged therefore Ferardo to breake with his daughter, who beeing willing to haue the match made, was content incontinently to procure the means: finding therfore his daughter at leasure, and hauing knowledge of her former loue, spake to her as followeth.

Deare daughter, as thou hast long time liued a mayden, so now thou must learne to be a Mother, and as I haue bin carefull to bring thee vp a virgin, so am I now desirous to make thee a wife. Neither ought I in this matter to vse any perswasions, for that Maydens commonly now a dayes are no sooner borne, but they begin to bride it, neither to offer any great portions, for that thou knowest thou shalt inherit all my possessions. Mine onely care hath been hitherto, to match thee with such a one, as should be of good wealth, able to maintain thee: of great worship, able to compare with thee in birth: of honest conditions, to deserue thy loue, & an Italian born, to enioy my lands. At the last, I haue found one answerable to my desire, a gentleman of great reuenues, of a noble progeny, of honest behauiour, of comly personage, borne & brought vp in Naples, Philautus (thy friend as I gesse) thy husband Lucilla, if thou like it: neither canst thou dislike him, who wanteth nothing that should cause thy liking, neither hath any thing that should breed thy loathing.

And surely I reioyce the more, that thou shalt be linked to him in mariage, whom thou hast loued as I heare being a mayden, neither can there any iarres kindle betweene them, where the minds be so united, neither any iealousie arise, where loue hath so long been setled. Therefore Lucilla, to the end the desire of either of you may now be accomplished to the delight of you both, I am here come to finish the contract by giuing handes, which you haue already begun betweene your selues in ioyning of harts, that as God doth witnesse the one by your consciences, so the world may testifie the other by your conuersations. And therefore Lucilla, make such aunswere to my request, as may like me, and satisfie thy friend.

Lucilla

Lucilla abaſhed with this ſodaine ſpæch of her Father, yet bolned by the loue of her friend, with a comly bashfulnes, aunſwered him in this manner.

Reuerend Sir, the ſwætneſſe that I haue found in the vndefiled ſtate of Virginity, cauſeth me to loath the ſower ſauce which is mired with Patrimonie, and the quiet life which I haue tried being a Mayden, maketh me to ſhun the cares that are alwaies incident to a Mother, neyther am I ſo wedded to the world, that I ſhould be moued with great poſſeſſions, neyther ſo bewitched with wantonneſſe, that I ſhould be enticed with any mans propoſition, neither if I were ſo diſpoſed, would I be ſo proude, to deſire one of noble Progenie, or ſo preciſe, to chooſe one onely in mine owne Countrey: for that commonly theſe thinges happen alwayes to the contrarie. Doe we not ſee the Noble to match with the baſe, the rich with the poore, the Italian oftentimes with the Portingale? As loue knoweth no lawes, ſo it regardeth no conditions: as the Louer maketh no pauſe where he liketh, ſo hee maketh no conſcience of theſe idle ceremonies. In that Philautus is the man that threatneth ſuch kindnes at my hands, and ſuch curteſie at yours, that hee ſhould account me his wife before he woe me, certaine hee is like to make his reckoning twice, becauſe he reckoneth without his Hoſteſſe. And in this Philautus would eyther ſhewe himſelfe of great wiſedome to perſwade, or me of great lightneſſe to be allured: although the Load-ſtone draweth yron, yet it cannot moue gold: though the Jet gather vp the ſtrawe, yet can it not take vp the pure ſtæle. Although Philautus thinke himſelfe of vertue ſufficient to win his Louer, yet ſhall he not obtaine Lucilla. I cannot but ſmile to heare that a marriage ſhould be ſolemnized, where neuer was any mention of aſſuring, and that the woing ſhould be a day after the wedding. Certes if when I loked merrily on Philautus, he dæmed it in the way of marriage, or if ſæing me diſpoſed to ieſt, he toke me in good earneſt: then ſure he might gather ſome preſumption of my loue, but no promiſe. But me thinke, it is good reaſon, that I ſhould be at mine owne Bridall, and not giuen in the Church

before

before I know the Bridegroome. Therefore déere Father, in mine opinion, as there can be no bargaine, where both be not agréed, neither any Indenture sealed, where the one will not consent, so can there be no contract, where both be not content: no Banes asked lawfully, where one of the parties forbiddeth them: no marriage made where no match was meant. But I will héere-after frame my selfe to be coy, séeing I am claimed for a wife because I haue beene curteous: and giue my selfe to melancholly, séeing I am counted wonne, in that I haue béene merry. And if euerie Gentleman be made of the mettall that Philautus is, then I feare I shall be challenged of as many as I haue vsed to company with, and be a common wife to al those that haue commonly resorted hither. My dutie therefore euer reserued, I héere on my knées forsweare Philautus for my Husband, although I accept him for my friend, and séeing I shall hardlie be induced euer to match with any, I beséech you, if by your fatherly loue I shal be compelled, that I may match with such a one, as both I may loue, and you may like.

Ferardo, béeing a graue and wise Gentleman, although hée were throughlie angry, yet he dissembled his furie, to the end that he might by craft discouer her fancie, and whispering Philautus in his eare, (who stood as though he had a flea in his eare) desired him to kéepe silence, vntil he had vnderminded her by subtiltie, which Philautus hauing graunted, Ferardo began to sift his daughter with this deuice.

Lucilla, thy colour sheweth thée to be in a chollar, and thy hote words bewray thy heanie wrath: but be patient, séeing all my talke was onely to trie thée: I am neither so vnnaturall to wrest thée against thine owne will, neither so malicious to wed thée to any against thine owne liking: for well I know what iarres, what iealousie, what strife, what stormes ensue, where the match is made rather by compulsion of the Parents, then by the consent of the parties: neither do I like thee the lesse, in that thou likest *Philautus* so little: Neither can *Philautus* loue thee the worse, in that thou louest thy selfe so wel, wishing thée rather to stand to thy chaunce, then to the choice of any other.

But this grieueth me most, that thou art almost vowed to the vaine order of the Vestall Virgins, despising, or at the least not desiring the sacred bonds of Iuno her bed. If thy Mother had beene of that mind when she was a maiden, thou haddest not now beene borne to be of this mind to be a Virgine. Wey with thy selfe, what slender profit they bring to the Commonwealth, what slight pleasure to themselues, what great griefe to their Parents, which ioy most in their off-spring, and desire most to inioy the noble and blessed name of Grandfather. Thou knowest that the tallest Ash is cut downe for fuell, for it beareth no fruite: that the Cowe that giues no milke, is brought to the slaughter: that the Drone that gathereth no honny is contemned: that the woman that maketh her selfe barren by not marrying, is accounted among the Grecian Ladies worse then a carrion, as Homer reporteth.

Therefore Lucilla, if thou haue any care to be a comfort to my hoarie haires, or a commodity to the commen weale, frame thy selfe to ỹ honorable estate of Matrimonie, which was sanctified in Paradice, alowed of the Patriarks, hallowed of the old Prophets, and commended of all persons. If thou like any, be not ashamed to tell it me, which onely am to exhort thee, yea, and as much as in me lyeth, to commaund thee to loue one. If he be base, thy blood shall make him noble: If beggerly, thy goods shall make him wealthy: If a stranger, thy freedome shall enfranchise him: If he be young, hee is the more fitter to be thy Phære: If he be old, the liker to thine aged Father. For I had rather thou shouldest lead a life to thine owne liking in earth, then to thy great torments leade Apes in hell. Be bolde therefore to make me partaker of thy desire, which wil be partaker of thy disease: yea, and a furtherer of thy delights, as far as eyther my friends, or my lands, or my life wil stretch.

Lucilla perceiuing the drift of the old Fox her Father, waied with her selfe what was best to be done: at the last, not obeying her Fathers ill will, but encouraged by loue, shaped him an answer, which pleased Ferardo but a little, and pinched *Philautus* on the parsons side, on this manner.

Deare

sonnes, which is by his proper nature a slaue, a knaue by condition, a beast in behauiour: and sooner will they bestow a hundred crownes to haue a horse well broken, then a childe well taught. Wherein I cannot but meruaile to see them so carefull to increase their possessions, when they be careleste to haue them wise that should inherit them.

A good and discrete Schoolemaister should be such a one as Phœnix was, the instructour of Achilles, whom Peleus (as Homer reporteth) appointed to that end, that he should be vnto Achilles, not onely a teacher of learning, but an example of good liuing. But that is most principally to be looked for, and most diligently to be foreseene, that such Tutors be sought out for the education of a young child, whose life hath neuer beene stayned with dishonesty, whose good name hath neuer beene called into question, whose manners hath beene irreprehensible before the worlde. As Husbandmen hedge in their trees, so should good Schoolemaisters with good manners hedge in the wit and disposition of the Scholler, whereby the blossomes of learning may the sooner increase to a bud.

Manie Parents are in this to be misliked, which hauing neyther tryall of his honestie, nor experience of his learning, to whom they commit the child to be taught, without any deepe or due consideration put them to one, eyther ignorant or obstinate, the which if they themselues should doe of ignorance, the folly cannot be excused: if of obstinacie, their lewdnesse is to be abhorred.

Some Fathers are ouercome with the flattery of those foles, which professe outwardly great knowledge, and shewe a certaine kinde of dissembling sincerity in their life. Others at the intreating of their familiar friends, are content to committe their sonnes to one, without eyther substance of honesty, or shadowe of learning: By which their vndiscrete dealing, they are lyke those sicke men, which reiect the expert and cunning Phisition, and all the request of their friends, and admitte the heedelesse practiser, which daungereth the Patient, and bringeth the body to his bane. Or not vnlike vnto those, which at the

instant and importunate sute of their acquaintance, refuse a cunning Pilot, and chose an vnskilfull Marriner, which hazardeth the Ship and themselues in the calmest Sea.

God God, can there be any that hath the name of a Father, which wil esteeme more the fancy of his friend, then the nurture of his Sonne? It was not in vaine, that Crates would often say, that if it were lawfull euen in the Market place he would crie out: Whether runne you Fathers, which haue all your carke and care to multiply your wealth, nothing regarding your children, vnto whom you must leaue all. In this they resemble him, which is very curious about the shoe, and hath no care of the foote.

Beside this, there are many Fathers so enflamed with the loue of wealth, that they be as it were incensed with hate against their children, which Aristippus seeing in an olde miser, did partly note it. This old miser asking of Aristippus, what he would take to teach and bring vp his Sonne, answered, a thousand groates: a thousand groates? God shæld, answered this old huddle, I can haue two Seruants of that price. Vnto whom he made answer, thou shalt haue two Seruants & one Sonne, and whether wilt thou sell? Is it not absurd to haue so great a care on the right hand of the child to cutte his meate, that if he handle his knife in the left hand, we reproue him seuerely, and to be secure of his nurture in discipline and learning? But what doe happen to those Parents that bring vp their children like wantons.

When their Sonnes shall growe to mans estate, disdaining nowe to be corrected, stubborne to obey, giuing themselues to vaine pleasures, and vnsemely pastimes, then with the foolish Dretwant they begin to ware wise, and to repent them of their former folly, when their Sonnes shall insinuate themselues in the company of flatterers, (a kinde of men more perrilous to youth, then any kind of Beasts.) When they shall haunt Harlots, frequent Tauerns, be curious in their attire, costly in their diet, careless in their behauiour, when they shal either be common Dicers with Gamesters, either wanton dalliers with Ladies,

dies, either spend all their thrift in Wine, or all their wealth on women: then the Father curseth his own security, and lamenteth too late the childs mis-fortune, then the one accuseth his Sire, as it were of malice, that hee would not bring him vp in learning, and himselfe of mischiefe, that he gaue not his minde to good letters. If these youths had been trained vp in the company of any Philosopher, they would neuer haue beene so dissolute in their life, or so resolute in their owne conceits.

If is good nurture that leadeth to vertue, and discreete demeanour that plaineth the path to felicity.

If one haue either the gifts of fortune, as great riches, or of Nature, as seemely personage, he is to be despised in respect of learning. To be a noble man it is most excellent, but that is our Auncestors, as Vlisses said to Aiax as for our nobility, our stock, our kindred, and whatsoeuer wee our selues haue not done, I scarcely account ours. Riches are precious, but Fortune ruleth the roll, which oftentimes taketh away all from them that haue much, and giueth them more which hath nothing. Glory is a thing worthy to be followed, but as it is gotten with great trauaile, so is it lost in a small time.

Beauty is such a thing that we commonly prefer before all things, yet it vadeth before we perceaue it to flourish: Healthy is that which all men desire, yet euer subiect to any disease: Strength is to be wished for, yet is it either abated with an Ague, or taken away with age: Whosoeuer therefore boasteth of force, is to beastly, seeing that he is in that quality not to be compared with Beasts, as the Lion, the Bull, the Elephant.

It is vertue, yea vertue, Gentlemen, that maketh Gentlemen, that maketh the poore rich, the base borne noble, the subiect a soueraigne, the deformed beautifull, the sicke, whole: the weake, strong: the most miserable, most happy. There are two principall and peculier gifts in the nature of man, Knowledge, and Reason: the one commaundeth, the other obeyeth: these things neither the whirling wheele of Fortune can change, neither the deceitfull caueling of worldlings seperate, neither sickenes abate, neither age abolish.

It is onely knowledge, which woxne with yeares, waxeth young, and when all thinges are cut away with the Sickle of Time, knowledge flourisheth so high, that Time cannot reach it. War taketh all things with it euen as the whirle poole, yet must it leaue learning behind it, wherefoxe it was wisely aunswered in my opinion of Stilpo the Philosopher: Fox when Demetrius won the Citty, and made it euen to the ground, leauing nothing standing, he demaunded of Stilpo, whether he had lost any thing of his in this great spoile, vnto whom he aunswered, no verily, fox war getteth no spoile of vertue.

Unto the like sence may the answere of Socrates be applied, when Gorgias asked him whether he thought the Persian king happy ox not? I know not said he, how much vertue and discipline he hath: fox happinesse doth not consist in the gifts of foxtune, but in the grace of vertue. But as there is nothing moxe conuenient then instruction fox youth, so would I haue them nurtured in such a place as is renowmed fox learning, voyde of coxrupt manners, vndefiled with vice, that seeing no vaine delights, they may the moxe easily abstain from licentious desires. They that study to please the multitude, are sure to displease the wise: they that seeme to flatter rude people with their rude pxetences, leuell at great honox, hauing no aime at honesty. When I was heere a Student in Athens, it was thought a great commendation fox a young Scholler to make an Oxation Extempoxe, but certainly in my indgement it is vtterly to be condemned, fox whatsoeuer is done rashly, is done also rawly: he that taketh vpon him to speake without pxemeditation, knoweth neither how to begin, nox where to end, but falling into a vaine of babling, vttereth those things, which with modesty he should haue concealed, and foxgetteth those things, that befoxe he had conceaued. An Oxation either penned, either pxemeditated, kexpeth it selfe within the bounds of Decorum. I haue reade, that Pericles being at sundxy times called of ỳ people to plead, would alwaies aunswere that he was not ready: euen after the same maner Demosthenes being sent fox to declaime amidst the multitude, staid, and said, I am not yet pxouided.

And

thinketh ſcorne to get ſo vaine a conqueſt. I know that Menelaus for his ten yeares warre, endured ten yeres woe, that after all his ſtrife he wan but a ſtrumpet, that for all his trauaile, he reduced (I cannot ſay reclaimed) but a ſtragler: which was as much in my iudgement, as to ſtriue for a broken Glaſſe, which is good for nothing: I wiſh thee rather Menelaus care, then my ſelfe his conqueſt, that thou being deluded by Lucilla, maiſt rather know what it is to be deceiued, then I hauing conquered thee, ſhould proue what it were to bring back a diſſembler.

Seeing therfore there can no greater reuenge light vpon thée then that as thou haſt reaped where another hath ſowne, ſo another may threſh that which thou haſt reaped: I will pray that thou maieſt be meaſured vnto with the like meaſure that thou haſt meaten vnto others: that is, as thou haſt thought it no conſcience to betray me, ſo others may deeme it no diſhoneſtie to deceiue thee: that as Lucilla made it a light matter to forſwear her old friend Philautus, ſo ſhe may make it a mocke to forſake her new Phere Euphues. Which if it come to paſſe, as it is like by my compaſſe, then ſhalt thou ſee the troubles, and feele the torments which thou haſt already throwne into the harts & eyes of others. Thus hoping ſhortly to ſee thee as hopeleſſe, as my ſelfe is hapleſſe, I wiſh my wiſh were as effectually ended, as it is hartily loked for. And ſo I leaue thee.

Thine once
Philautus.

Philautus diſpatching a meſſenger with this Letter ſpédilie to Euphues, went into the fields to walke there, either to digeſt his choller, or to chew vppon his melancholly. But Euphues hauing read the contents, was well content, ſetting his talk at naught, and anſwered his taunts, in theſe gybing tearmes.

I Remember Philautus, howe valiantlie Aiax boaſted in the feates of armes, yet Vliſſes bare away the armour: & it may be, that though thou crake of thine owne courage, thou maiſt

eaſily

easily lose the conquest. Dost thou thinke *Euphues* such a dastard, that he is not able to withstand thy courage, or such a dullard that he cannot descry thy craft. Alas good soule, it fareth with thee as with the Henne, which when the Puttock hath caught her chicken, beginneth to cackle, and thou having lost thy Louer, beginnest to prattle. Tush Philautus, I am in this point of *Euripides* his minde, who thinks it lawfull for the desire of a Kingdome to transgresse the bounds of honestie, and for the loue of a Lady, to violate and breake the bonds of honesty.

The friendshippe betweene man and man, as it is common, so it is of course: betweene man and Woman, as it is seldome, so is it sincere, the one procéedeth of the similitude of manners, the other of the sinceritie of the hart: If thou haddest learned the first part of Hawking, thou wouldest haue learned to haue held fast, or the first note of Descant, thou wouldest haue kept thy Sol, Fa, to thy selfe.

But thou canst blame me no more of folly, in leauing thée to loue Lucilla, then thou maist reprooue him of follishnesse, that hauing a Sparrowe in his hand, letteth her goe to catch the Pheasant, or him of vnskilfulnes that séeth the Heron, leaueth to leuell his shot at the Stockdoue: or the Woman of coynesse that hauing a dead Rose in her bosome, throweth it away to gather the fresh Violet. Loue knoweth no lawes: Did not Iupiter transforme himselfe into the shape of Amphitrio, to embrace Alcmena? Into the forme of a Swanne, to enioy Læda? Into a Bull, to beguile Io: Into a showre of gold, to win Danae: Did not Neptune change himselfe into a Heyfer, a Ram, a Flood, a Dolphin, onely for the loue of those he lusted after? Did not Appollo conuert himselfe into a Shéepheard, into a Bird, into a Lyon, for the desire he had to heale his disease. If the Gods thought no scorne to become Beasts to obtaine their best beloued, shal *Euphues* be so nice in changing his coppie to gaine his Lady? No, no, he that cannot dissemble in loue, is not worthy to liue. I am of this mind, that both might and mallice, deceit and trecherie, all periurie, any impietie may lawfully be committed in loue, which is lawlesse.

In

In that thou argueſt Lucilla of lightnes, thy will hangs in the light of thy wit. Doeſt thou not know that the weake ſtomack if it be cloyed with one diet, doth ſoneſt ſurfet? That the Clownes Garlick cannot eaſe the Courtiers diſeaſe ſo well as the pure Triacle, that far fet and deare bought is good for Ladies? That Euphues being a more dainty morſell then Philautus, ought better to be accepted? Tuſh Philautus, ſet thy hart at reſt, for thy hap willeth thee to giue ouer all hope, both of my friendſhip, and her loue: as for reuenge, thou art not ſo able to lend a blow, as I to ward it, neither more ventrous to chalenge the combat, then I valiant to anſwer the quarrell. As Lucilla was caught by fraude, ſo ſhall ſhe be kept by force: and as thou waſt too ſimple to eſpie my craft, ſo I thinke thou wilt be too weake to withſtand my courage: if thy reuenge ſtand only vpon thy wiſh, thou ſhalt neuer liue to ſee my woe, or to haue thy will, and ſo farewell.

Euphues.

This Letter being diſpatched, Euphues ſent it, and Philautus read it, who diſdaining thoſe proud termes, diſdained alſo to anſwere them, being ready to ride with Ferardo.

Euphues hauing for a ſpace abſented himſelfe from the houſe of Ferardo, becauſe he was at home, longed ſore to ſee Lucilla, which now opportunity offered vnto him, Ferardo being gone againe to Venice with Philautus, but in his abſence one Curio a Gentleman of Naples, of little wealth and leſſe wit, haunted Lucilla her company, and ſo enchaunted her, that Euphues was alſo caſt off with Philautus, which thing beeing vnknowne to Euphues, cauſed him the ſoner to make his repaire to the preſence of his Lady, whom he finding in her muſes, began pleaſantly in this manner.

Miſtreſſe Lucilla, although my long abſence might breed your iuſt anger, (for that Louers deſire nothing ſo much as often meeting) yet I hope my preſence will diſſolue your chollar (for that Louers are ſone pleaſed, when of their wiſhes they be fully poſſeſſed.) My abſence is the rather to be excuſed, in that your Fa-

ther hath bene alwayes at home, whose frownes seemed to threaten my ill fortune, and my presence at this present the better to be accepted, in that I haue made such spedy repaire to your presence. Vnto whom Lucilla aunswered with this glicke.

Truly Euphues you haue mist the cushion, for I was neyther angry with your long absence, neyther am I well pleased at your presence, the one gaue me rather a god hope hereafter neuer to see you, the other giueth me a greater occasion to abhorre you.

Euphues being nipped on the head, with a pale countenance, as though his soule had forsaken his body, replied as followeth.

If this sodaine change Lucilla, proceede of any desert of mine, I am here not onely to aunswere the fact, but also to make amends for my fault: if of any new motion or minde to forsake your new friend, I am rather to lament your inconstancie then to reuenge it: but I hope that such hote loue cannot be so sone colde, neyther such fayth rewarded with such sodaine forgetfulnesse.

Lucilla not ashamed to confesse her folly, aunswered him with this frump.

Sir, whether your deserts or my desire haue wrought this change, it wil bot you litle to know, neither do I craue amends, neither feare a reuenge: as for feruent loue, you know there is no fire so hote, but it is quenched with water, neither affection so strong, but it is weakened with reason, let this suffice thee, that thou knowest I care not for thee.

Indede (said Euphues) to know the cause of your alteration would bote me little, seeing the effect taketh such force. I haue heard that women either loue entirely, or hate deadly, & seeing you haue put me out of doubt of the one, I must nedes perswade my selfe of the other.

This change will cause Philautus to laugh me to scorne, and doubt thy lightnes in turning so often. Such was the hope that I conceaued of thy constancie, that I spared not in all places to blaze

blaze thy loyaltie, but now my rash conceite will proue me a lyar, and thee a light huswife.

May (saide Lucilla) nowe shalt thou not laugh Philautus to scorne, seeing you haue dronk both of one cup: in misery Euphues, it is great comfort to haue a companion. I doubt not but that you will both conspire against me to worke some mischiefe, although I nothing feare your malice: whosoeuer accounteth thee a lyar for praising me, may also deeme you a leacher for being enamoured of me: and whosoeuer iudgeth me light in forsaking of you, may thinke thee as lewd in louing of me: for thou that thoughtest it lawfull to deceaue thy friend, must take no scorne to be deceaued of thy foe.

Then I perceaue Lucilla (sayde hee) that I was made thy stale, and Philautus thy laughing stocke: whose friendshippe (I must confesse indeede) I haue refused to obtaine thy fauour: and sithence another hath wonne that we both haue lost. I am content for my part, neyther ought I to be greeued, seeing thou art fickle.

Certes Euphues (said Lucilla) you spend your wind in waste, for your welcom is but small, and your cheere is like to be lesse, fancie giueth no reason of her chaunge, neyther will be controled for any choyce: this is therefore to warne you, that from hence-forth you neuer solicite this sute, neyther offer anie way your seruice: I haue chosen one (I must needes confesse) neyther to be compared to Philautus in wealth, nor to thee in wit, neyther in birth to the worst of you both: I thinke God gaue it me for a iust plague in renouncing Philautus and choosing thee, and sithence I am an ensample to all women of lightnesse, I am like also to be a myrror to all them of vnhappines, which ill lucke I must take, by so much the more patiently, by howe much the more I acknowledge my selfe to haue deserued it worthily.

Well Lucilla, (aunswered Euphues) this cause breedeth my sorrowe the more, in that it is so sodaine, and by so much the more I lament it, by howe much the lesse I looked not for it. In that my welcome is so colde, and my cheere so simple, it

nothing toucheth me, seeing your furie is so hote, and my misfortune so great, that I am neyther willing to receaue it, nor you to bestow it. If trract of time, or want of triall, had caused this Metamorphosis, my greefe had beene more tollerable, and your fleeting more excusable, but comming in a moment, vndeserued, vnlooked for, vnthought of, it increaseth my sorrow, and thy shame.

Euphues (quoth shee) you make a long Harueft for a little Corne, and angle for the fish that is alreadie caught. Curio, yea, Curio is hee that hath my loue at his pleasure, and shall also haue my life at his commaundement, and although you deeme him vnworthie to enioy that, which earst you accounted no wight worthie to embrace, yet seeing I esteeme him more worthy then any, hee is to be reputed as chiefe. The Wolfe chooseth him for her make, that hath or doth endure most trauell for her sake. Venus was content to take the black Smith with his powlt foote. Cornelia heere in Naples, disdained not to loue a rude Hiller.

As for changing, did not Helen the pearle of Greece, thy Countrey woman, first take Menelaus, then Theseus, and last of all Paris? If brute Beasts giue vs ensamples, that those are most to be liked, of whom we are best beloued, or if the Princesse of beauty Venus, and her heires, Helen and Cornelia, shew that our affection standeth on our free will, then am I rather to be excused then accused. Therefore good Euphues be as merry as you may be, for time may so turne, that once againe you may be.

Nay Lucilla (sayd he) my Harueft shall cease, seeing others haue reaped my corne: as for angling for the fish that is alreadie caught, that were but meere folly. But in my minde if you be a fish, you are eyther an Eele, which as soone as one hath hold on her taile, will slip out of his hand, or else a Mennow, which wil be nibling at euery bait, but neuer biting: but what fish soeuer you be, you haue made both me and Philautus to swollow a Gudgen.

If Curio be the person, I would neither wish thee a greater

plague,

plague, nor him a deadlier poyson. I for my part thinke him worthy of thee, and thou unworthy of him, for although he be in body deformed, in mind foolish, an Innocent borne, a begger by mis-fortune, yet doth he deserue a better then thy selfe, whose corrupt manners hath stayned thy heauenly hiew, whose light behauiour hath dimmed the lights of thy beauty, whose vnconstant minde hath betrayed the innocencie of so many a Gentleman. And in that you bring in the example of a Beast to confirme your folly, you shew therin your beastly disposition, which is ready to follow such beastlines. But Venus played false, and what for that? Seeing her lightnes serued for an example, I would wish thou mightest try her punishment for a reward that being openly taken in an yron net, all the worlde might iudge whether thou be fish or flesh, and certes in my minde no angle will hold thee, it must be a net.

Cornelia loued a Miller, and thou a miser, can her folly excuse thy fault? Helen of Greece, my Country woman borne, but thine by profession, changed and rechanged at her pleasure, I graunt. Shall the lewdnesse of others animate thee in thy lightnesse? Why then doest thou not haunt the Stues, because Lais frequented them? Why doest thou not loue a Bull, seeing Pasiphae loued one? Why art thou not enamoured of thy Father, knowing that Myrrha was so incensed? These are sette downe that we viewing their incontinencie, should flie the like impudencie, not follow the like excesse, neither can they excuse thee of anie inconstancie. Merry I will be as I may, but if I may hereafter as thou meanest, I wil not, and therefore farewell Lucilla, the most inconstant that euer was nursed in Naples, farewell Naples, the most cursed Towne in all Italy, and women all farewell.

Euphues hauing thus giuen her his last farewell, yet being solitary, began a fresh to recount his sorrow in this manner.

Ah Euphues, into what mis-fortune art thou brought? In what sodaine misery art thou wrapped: It is like to fare with thee as with the Eagle, which dieth neyther for age, nor with sickneſſe, but with famine: for although thy stomacke hunger,

yet thy hart will not suffer thee to eate. And why shouldest thou torment thy selfe for one, in whom is neither faith nor fervencye? O counterfait love of women, Oh inconstant sexe. I have lost Philautus, I have lost Lucilla: I have lost that which I shall hardly find againe, a faithfull friend. Ah foolish Euphues, why diddst thou leave Athens the nurse of wisedome, to enhabite Naples the nourisher of wantonnes. Had it not been better for thee to have eaten Salt with the Philosophers in Greece, then Suger with the Courtiers of Italy? But behold the course of youth, which alwaies enclineth to pleasure, I forsoke mine old companions to search for new friends: I reiected the graue and fatherly counsaile of Eubulus, to followe the brainsicke humor of mine owne will. I addicted my selfe wholy to the service of women, to spend my life in the laps of Ladies, my lands in maintenance of bravery, my wit in the vainties of idle Sonets. I had thought that women had been as we men, that is, true, faithfull, zealous, and constant: but I perceaue they be rather woe vnto men by their falshood, icalousie, and inconstancie. I was halfe perswaded, that they were made of the perfection of men, and would be comforters, but now I see they have tasted of the infection of the Serpent, and will be corrasiues.

The Phisition saith, it is daungerous to minister Physicke vnto the Patient that hath a cold stomack and a hot liuer, least in giuing warmth to the one, he enflame the other: so verily it is hard to deale with a woman, whose wordes seeme feruent, whose hart is congealed into hard Ice, least trusting their outward talke, he be betrayed with their inward trechery. I will to Athens, there to tosse my bookes, no more in Naples to liue with faire lookes. I will so frame my selfe, as all youth hereafter shall rather reioyce to see my amendment, then be animated to follow my former life. Philosophy, Physicke, Diuinitie, shall be my study. O the hidden secrets of Nature, the expresse Image of Morall vertues, the equall ballance of iustice, the medicines to heale all diseases, howe they begin to delight me. The Axiomaes of Aristotle, the Maxims of Iustinian, the Aphorismes of Galen, have sodainly made such a breach into my mind,

mind, that I seeme onely to desire them, which did onely earst detest them. If wit be employed to the honest study of learning, what thing so precious as wit? If in the idle trad of loue, what thing more pestilent then wit? The proofe of late hath beene verified in me, whom Nature hath indued with a little wit, which I haue abused with an obstinate will: most true it is, that the thing the better it is, the greater is the abuse, and that there is nothing, but through the malice of man it may be abused. Doth not the fire (an element so necessary, that without it man cannot liue) as wel burne the house, as burne in the house, if it be abused? Doth not Treacle as wel poyson as helpe, if it be taken out of time? Doth not wine, if it be immoderatlie taken, kill the stomack, enflame the liuer, mischiefe the drunken? Doth not Physick destroy if it be not well tempered? Doth not Lawe accuse if it be not rightly interpreted? Doth not Diuinitie condemne if it be not faithfully construed? Is not poyson taken out of the Hony-suckle by the Spider, venome out of the Rose by the Canker, dung out of the Maple-tree by the Scorpion: Euen so the greatest wickednes is drawne out of the greatest wit, if it be abused by wil, or entangled with the world, or inueigled with women. But seeing I see mine owne impietie, I will indeuour my selfe to amend all that is past, and to be a mirrour of godlines hereafter. The Rose, though a little it be eaten with the Canker, yet being distilled, yeeldeth sweet water: the yron, though fretted with rust, yet beeing burnt in the fire, shineth bright: and wit, although it hath been eaten with the Canker of his owne conceit, and fettered with the rust of vaine loue, yet being purified in the stil of Wisedome, and tried in the fire of zeale, wil shine bright, and smel sweet, in the nosethrils of young Novices.

As therefore I gaue a farewel to Lucilla, a farewel to Naples, a farewell to women: so nowe I giue a farewell to the world, meaning rather to macerate my life with mellancholy, then pine in folly, rather choosing to die in my studie amiddest my Bookes, then to court it in Italie, in the companie of Ladies.

Euphues hauing thus debated with himselfe, went to his bed, there eyther with sleepe to deceaue his fancy, or with musing to renue his ill fortune, or recant his olde follies. But it happened immediatly Ferardo to returne home, who hearing this strange euent, was not a little amazed, and was nowe more ready to exhort Lucilla from the loue of Curio, then before to the liking of Philautus. Therfore in all hast with watry eyes, and a wofull hart, began on this manner to reason with his daughter.

Lucilla, (Daughter I am ashamed to call thée, séeing thou hast neither care of thy Fathers tender affection, nor of thine owne credit) what spirit hath enchaunted thy spirit, that euery minute thou alterest thy mind? I thought that my hoary haires should haue found comfort by thy golden lockes, & my rotten age great ease, by thy ripe yeares: but alas, I sée in thée neither wit to order thy doings, neither will to frame thy selfe to discretion, neither the nature of a child, neyther the nature of a mayden, neither (I cannot without teares speake it) any regard to thine honour, neither any care of thine honesty.

I am now enforced to remember thy Mothers death, who I thinke was a Prophetesse in her life: for oftentimes she would say, that thou haddest more beauty, then was conuenient for one that should be honest, and more cockering then was méete for one that should be a Matron.

Would I had neuer liued to be so olde, or thou to be so obstinate, eyther would I had died in my youth in the Court, or thou in thy cradle? I wold to God that either I had neuer bèn born, or thou neuer bred? Is this the comfort that the Parent reapeth for all his care? Is obstinacie payed for obedience? stubburnnesse rendered for duty? malicious desperatnesse for filiall feare? I perceaue nowe that the wise Painter sawe more then the foolish Parent can, who painted loue going downward, saying: it might well descend, but ascend it could neuer. Danaus, whom they report to be the Father of fiftie Children, had among them all, but one that disobeyed him in a thing most dishonest: but I that am Father to one more then I would be, although

though one be all, haue that one moſt diſobedient to me in a requeſt lawfull and reaſonable. If Danaus, ſeeing but one of his Daughters without awe, became himſelfe without mercie, what ſhal Ferardo doe in this caſe, who hath one and all, moſt vnnaturall to him in a moſt iuſt cauſe? Shall Curio enioy the fruite of my trauailes, poſſeſſe the benefit of my labours, inherite the patrimonie of mine auncеſters, who hath neither wiſedome to increaſe them, nor wit to keepe them.

Wilt thou Lucilla, beſtow thy ſelfe on ſuch a one, as hath neither comlineſſe in his bodie, nor knowledge in his minde, nor credite in his Country? Oh I would thou haddeſt eyther beene euer faithfull to Philautus, or neuer faithleſſe to Euphues, or would thou wouldeſt be moſt fickle to Curio. As thy beautie hath made thee the blaze of Italie, ſo will thy lightneſſe make thee the by-word of the world. O Lucilla, Lucilla, would thou waſt leſſe faire, and more fortunate, eyther of leſſe honour, or greater honeſtie, either better minded, or ſone buried.

Shall thine olde Father liue to ſee thee match with a young Foole? Shall my kinde hart be rewarded with ſuch vnkind hate? Ah Lucilla, thou knowеſt not the care of a Father, nor the dutie of a Child, and as farre thou art from pietie, as I from crueltie. Nature will not permit me to diſherite my Daughter, and yet it will ſuffer thee to diſhonour thy Father. Affection cauſeth me to wiſh thy life, and ſhall it entice thee to procure my death? It is mine onely comfort to ſee thee flouriſh in thy youth, and it is thine to ſee me fade in mine age. To conclude, I deſire to liue to ſee thee proſper, and thou to ſee me periſh.

But why caſt I the effect of this vnnaturalneſſe in thy teeth, ſeeing I my ſelfe was the cauſe? I made thee a Woman, and thou haſt made mee a foole: I brought thee vp like a Coakes, and thou haſt handled mee like a Cockſcombe (I ſpeake it to mine owne ſhame,) I made more of thee then became a Father, and thou leſſe of me then beſeemed a child. And ſhall my louing care be cauſe of thy wicked crueltie? Yea, yea, I am not the firſt that hath beene too carefull, nor the laſt that ſhall

be handled so vnkindly: it is common to sée Fathers too fonde, and children too froward.

Well Lucilla, the teares which thou séest trickle downe my chéekes, and my drops of blood (which thou canst not sée) that fal from my hart, enforce me to make an end of my talke: and if thou haue any dutie of a child, or care of friend, or curtesie of a stranger, or féeling of a Christian, or humilitie of a reasonable creature, then release thy Father of griefe, and acquite thy selfe of vngratefulnes: Otherwise thou shalt but hasten my death, & increase thine owne defame. Which if thou do, the gaine is mine, and the losse thine, and both infinite.

Lucilla, eyther so bewitched that shee could not relent, or so wicked, that she would not yéeld to her Fathers request, answered him on this manner.

Déere Father, as you would haue me to shew the dutie of a Child, so you ought to shewe the care of a Parent, for as the one standeth in obedience, so the other is grounded vpon reason. You would haue me, as I owe dutie to you, to leaue Curio, and I desire you as you owe me any good loue, that you suffer me to enioy him: If you accuse me of vnnaturalnes in that I yéeld not to your request, I am also to condemne you of vnkindnes in that you grant not to my petition. You obiect I know not what to Curio, but it is the eye of the Maister that fatteth the horse, and the loue of the woman that maketh the man.

To giue reason for fancie, were to weigh the fire, and measure the wind. If therfore my delight be the cause of your death, I think my sorrow would be occasion of your solace. And if you be angry because I am pleased, certes I déeme you would be content if I were diseased: which if it be so, that my pleasure bréede your paine, and mine annoy your ioy, I may wel say that you are an vnkind Father, and I an vnfortunate Child. But good Father, either content your selfe with my choice, or let me stand to the maine chaunce, otherwise, the griefe wil be mine, and the fault yours, and both intollerable.

Ferardo, séeing his Daughter to haue neither regard of her honour nor his request, conceiued such an inward griefe, that in short

short space he died, leauing Lucilla the onely heire of his lands, and Curio to possesse them: but what end came of her, seeing it is nothing incident to the history of Euphues, it were superfluous to insert it, and so incredible, that all women would rather wonder at it, then beleeue it: which euent being so strange, I had rather leaue them in a muse what it should be, then in a maze in telling what it was.

Philautus hauing intelligence of Euphues his successe, and the falshood of Lucilla, although he began to reioyce at the miserie of his fellow, yet seeing her ficklenes, could not but lament her folly, and pittie his friends mis-fortune. Thinking that the lightnes of Lucilla intised Euphues to so great liking.

Euphues and Philautus hauing conference betweene themselues, casting discurtesie in the teeth each to the other, but chiefly noting disloialty in the demeanour of Lucilla, after much talke, renued their old friendship, both abandoning Lucilla as most abhominable.

Philautus was earnest to haue Euphues tarry in Naples, and Euphues desirous to haue Philautus to Athens, but the one was so addicted to the Court, the other so wedded to the Vniuersitie, that each refused the offer of the other: yet this they agreed betweene themselues, that though their bodies were by distance of place seuered, yet the coniunction of their minds, should neuer be seperated by the length of time, or allienated by change of soyle. I for my part, said Euphues, to confirme this league, giue thee my hand and my hart, and so likewise did Philautus, and so shaking hands, they did bid each other fare-well.

Euphues, to the intent hee might bridle the ouer-lashing affections of Philautus, conueied into his Studie a certaine Pamphlet, which he termed, A cooling Carde for Philautus, yet generally to be applyed to all Louers, which I haue inserted as followeth.

¶ A cooling Carde for Philautus, and all fond Louers.

MVsing with my selfe beeing idle, howe I might well be imployed (friend Philautus) I could finde nothing either more fitte to continue our friendship, or of greater force to dissolue our folly, then to write of a remedy for that, which many iudge past cure: for loue (Philautus) with the which I haue beene so tormented, that I haue lost my time, thou so troubled, that thou hast forgot reason, both so mangled with repulse, inueigled by deceit, and almost murthered by disdaine, that I can neyther remember our miserie without griefe, nor redresse our mishaps without grones. How wantonly, yea, and how willinglie, haue we abused our golden time, and mispent our gotten treasure? How curious were we to please our Lady, how careles to displease our Lord? How deuout in serving our Goddesse, howe desperate in forgetting our God? Ah my Philautus, if the wasting of our mony might not dehort vs, yet the wounding of our minds should deterre vs, if reason might nothing perswade vs to wisedome, yet shame should prouoke vs to wit. If Lucilla read this trifle, she will straight proclaime Euphues for a traytour, and seeing me turne my tippet, will eyther shutte me out for a wrangler, or call me off for a Mayer-drawer: eyther conuince me of malice in bewraying theyr slights, or condemne me of mischiefe, in arming young men against fleeting Minions. And what then? Though Curio be as hote as a toast, yet Euphues is as cold as a clock, though he be a Cock of the game, yet Euphues is content to be a crauen and cry creake: though Curio be old huddle and twang, Ipse he, yet Euphues had rather shrinke in the wetting, then waste in the wearing. I knowe Curio to be Steele to the backe, Standard-bearer to Venus Campe, sworne to the crewe, true to the crowne, Knight marshall to Cupid, and heire apparant to his kingdom. But by that time that he hath eaten but one bushell of salt with Lucilla, hee shall

ſhall taſt ten quarters of ſorrow in his loue, then ſhall he finde for euery pint of honny, a gallon of gall: for euery dram of pleaſure, an ounce of paine, for euery inch of mirth, an ell of moane. And yet Philautus, if there be any man in diſpaire to obtaine his purpoſe, or ſo obſtinate in his opinion, that hauing loſt his freedome by folly, would alſo looſe his life for loue, let him repaire hether, & he ſhal reape ſuch profite, as will either quench his flames, or allwage his furie, eyther cauſe him to renounce his Lady as moſt pernicious, or redeeme his libertie as moſt precious. Come therefore to me all ye Louers that haue beene deceiued by fancie, the glaſſe of peſtilence: or deluded by Women, the gate of perdition: be as earneſt to ſeeke a medicine, as you were eager to run into miſchiefe: the earth bringeth forth as well Endiue to delight the people, as Hemlock to endanger the patient, as well the Roſe to diſtil, as the Nettle to ſting, as well the Bee to giue Honny, as the Spider to yeld poyſon. If my lewd life Gentlemen, haue giuen you offence, let my counſaile make you amends, if by my folly any be allured to luſt, let them by my repentance be drawne to continencie. Achilles ſpeare could as well heale as hurt, the Scorpion, though he ſting, yet he ſtints the paine, though the hearbe Nerius poyſon the Sheepe, yet it is a remedy to man againſt poyſon, though I haue infected ſome by example, yet I hope I ſhall comfort many by repentance.

Whatſoeuer I ſpeake to men, the ſame alſo I ſpeake to Women, I meane not to runne with the Hare, and hold with the Hound, to carry fire in the one hand & water in the other, neyther to flatter men as altogether faultleſſe, neither to fall out with Women, as altogether guiltie, for as I am not minded to picke a thanke with the one, ſo am I not determined to picke a quarrell with the other, if Women be not peruerſe, they ſhall reape profit by remedy of pleaſure. If *Phillis* were now to take counſaile, ſhee would not be ſo ſwlish to hang her ſelfe, neyther *Dido* ſo fond to die for *Æneas*, neither *Paſiphae* ſo monſtrous to loue a Bull, nor *Phedra* ſo vnnaturall to bee enamoured to loue her ſonne. This is therefore to admoniſh all young Impes

and Nouises in loue not to blow the coales of fancy with desire, but to quench them with disdaine. When loue tickleth thee, decline it least it stifle thee, rather fast then surfet, rather starue then straine to exceed. Though the beginning of loue bring delight, the end bringeth destruction. For as the first draught of Wine doth comfort the stomacke, the second inflame the liuer, the third fume into the head: so the first sip of loue is pleasant, the second perrillous, the third pestilent.

If thou perceiue thy selfe to be inticed with their wanton glaunces, or allured with their wicked guiles, eyther enchanted with their beautie, or enamored with their brauerie, enter with thy selfe into this meditation. What shall I gaine if I obtaine my purpose? nay rather what shal I loose in winning my pleasure? If my Lady yeld to be my Louer, is it not likely she will be anothers lemman? And if she be a modest Matron, my labor is lost. This therefore remaineth, that eyther I must pine in cares, or perrish with curses. If she be chast, then is she coy, if light, then is she impudent, if a graue Matron, who can woe her? if a lewd minion, who would wedde her? if one of the Vestall virgins, they haue vowed virginitie, if one of Venus court, they haue vowed dishonestie: if I loue one that is fayre, it will kindle iealousie: if one that is foule, it wil conuert mee into frenzie. If fertile to beare children, my care is increased, if barren, my course is augmented: if honest, I feare her death, if immodest, I shal be wearie of my life.

To what end then shall I liue in loue, seeing alwayes it is a life more to be feared then death? For all my time wasted in sighes and worne in sobs, for all my treasure spent on iewels, and spent in iollity, what recompence shall I reape besides repentance? what other reward shal I haue then reproch? what other solace then endlesse shame? But happily thou wilt say, if I refuse their curtesie, I shall be accounted a mecock, a milkesop, taunted and retaunted, with check and checkmate, flouted and reflouted with intollerable gleé. Alasse fond foole, art thou so pinned to their sleeues, that thou regardest more their babble then thine owne blisse? more their frumps then thine owne welfare?

fare? Wilt thou resemble the kinde Spaniell, which the more he is beaten, the fonder he is: or the foolish Eiesse, which will neuer away? Dost thou not know that Women deeme none valiant, vnlesse he be too ventrous? that they account one a dastard if he be not desperate, a pinch-penny, if he be not prodigal: if silent, a sot, if full of words, a foole. Peruersly doe they alwaies thinke of their Louers, and talke of them scornefullie, iudging all to be Clownes which are not Courtiers, and all to be pinglers that be not coursers. Seeing therfore the very blosome of loue is sowre, the bud cannot be sweet: in time preuent danger, least vntimely thou run into a thousand perils. Search the wound while it is greene, too late commeth the salue when the sore festereth, and the medicine bringeth double care, when the malady is past cure.

Beware of delaies. What lesse then the graine of Mustard-seede, in time almost what thing is greater then the stalk thereof? The slender twig groweth to a stately tree, and that which with the hand might easily haue beene pulled vp, will hardlie with the Axe be hewen downe. The least sparke if it bee not quenched will burst into a flame, the least Moath in time eateth the thickest cloth: and I haue read, that in short space, there was a Towne in Spayne vndermined with Connies, in Thessalia with Moules, with Frogges in Fraunce, in Affrica with Flyes. If these silly wormes in tract of time ouerthrewe so stately Townes, how much more will loue, which creepeth secretly into the minde, (as the rust dooth into the yron, and is not perceiued) consume the body, yea and confound the soule. Defer not from howre to day, from day to month, from month to yeere, and alwayes remaine in misery. He that to day is not willing, wil to morrowe be more wilful. But alas it is more common then lamentable, to behold the tottering estate of Louers, who thinke by delayes to preuent dangers, with Oyle to quench fire, with smoake to cleere the eye-sight. They flatter themselues with a fainting farewell, deferring ouer vntil to morrow, when as their morrowe doth alwayes increase their sorrow. Let neither their amiable countenaunce, neither their

painted

painted protestations, neither their deceitfull promises allure thee to delaies. Thinke this with thy selfe, that the swæt songs of Caliplo, were subtile snares to entise Vlisses, that the Crab then catcheth the Oyster when the Sun shineth: that Hyena, when she speaketh like a man, deuiseth most mischiefe, that women whē they be most pleasant, pretend most mischiefe. Folow Alexander, which hearing the commendation & singuler comlines of ỳ wife of Darius, so couragiously withstood the assaults of fancie, that he would not so much as take a view of her beautie. Imitate Cyrus, a King endued with such continencie, that he loathed to looke on the hiew of *Panthea*, and when Araspus told him that she excelled all mortall wights in amiable shew, by so much the more, said Cyrus. I ought to refraine from her sight, for if I follow thy counsaile in going to her, it may be I shall desire to continue with her, and by my light affection neglect my serious affaires. Learne of Romulus to abstaine from Wine, be it neuer so delicate, of Agesilaus to despise costly apparrell, be it neuer so curious: of Diogenes to detest Women, be they neuer so comlie.

Hæ that toucheth Pitch, shall be defiled, the sore eye infecteth the sound, the societie with women, breedeth security in the soule, and maketh all the sences, senceles. Moreouer, take this counsaile as an Article of thy Crœde, which I mean to folow as the chiefe argument of my faith, that idlenes is the onely nurse & nourisher of sensuall appetite, the sole maintenaunce of youthly affection, the first shaft that Cupide shooteth in the hote liuer of a hædles Louer. I would to God I were not able to find this for a truth by mine owne triall, and I would the example of others idlenes had caused mee rather to auoyde that fault, then experience of mine owne folly. Howe dissolute haue I bæne in striuing against good counsaile? Howe resolute in standing in mine owne conceit? how forward to wickednesse? how froward to wisedome? how wanton with too much cockering? Howe wayward in hearing correction? Neyther was I much vnlike these Abbay-lubbers in my life (though farre vnlike them in beliefe) who laboured till they were cold, eate till

they

they ſweat, and lay in bed till their bones aked. Hereof commeth it Gentlemen, that loue creepeth into the minde by priuy craft, and keepeth his hold by maine courage. The man being idle, the minde is apt to all vncleannes: the minde being voyde of exercise, the man is voyde of honesty: Doth not the ruſt fret the hardeſt yron if it be not vſed? Doth not the Moath eate the fineſt garment if it be not worne? Doth not moſſe grow on the ſmootheſt ſtone, if it be not ſtirred? Doth not impiety infect the wiſeſt wit, if it be giuen to idleneſſe? Is not the ſtanding water ſoner frozen then the running ſtreame? Is not hee that ſitteth, more ſubiect to ſleep then he that walketh? Doth not common experience make this common vnto vs, that the fatteſt ground bringeth forth nothing but weedes if it be not well tylled? that the ſharpeſt wit enclineth onely to wickednes if it be not exerciſed? Is it not true which Seneca reporteth, that as too much bending breaketh the bow, ſo too much remiſſion ſpoileth the minde. Beſides this, immoderate ſleepe, immodeſt play, vnſatiable ſwilling of Wine, doth ſo weaken the ſences and bewitch the ſoule, that before we feele the motion of loue, we are reſolued to luſt.

Eſchue idlenes my Philautus, ſo ſhalt thou eaſily vnbend the bowe, and quench the brands of Cupide. Loue giues place to labour, labour and thou ſhalt neuer loue. Cupide is a crafty childe, following thoſe at an inch that ſtudy pleaſure, and flying thoſe ſwiftly that take paines. Bend thy minde to the law, whereby thou maiſt haue vnderſtanding of olde and auncient cuſtomes, defend thy Clients, enrich thy Coffers, and carrie credite in thy Countrey. If Lawe ſeeme loathſome vnto thee, ſearch the ſecrets of Phiſick, whereby thou maiſt know the hidden nature of hearbes, whereby thou maiſt gather profit to thy purſe, and pleaſure to thy minde. What can be more exquiſite to humane affaires, then for euery feauer be it neuer ſo hot, for euery palſie be it neuer ſo cold, for euery infection be it neuer ſo ſtrange, to giue a remedy? The olde verſe ſtandeth as yet in his olde vertue: That Gallen giueth goods, Iuſtinian honours. If thou be ſo nice, that thou canſt no way breake the practiſe of

Phisicke, or so vnwise, that thou wilt not brake thy braines about the institutes of the Law, confer all thy study, all thy time, all thy treasure, to the attaining of the sacred and sincere knowledge of Diuinity. By this maist thou bridle thine incontinencie, raine thy affections, restraine thy lust. Here shalt thou behold as it were in a glasse, that all the glory of man is as the grasse, that all things vnder heauen are but vaine, that our life is but a shadow, a warfare, a pilgrimage, a vapour, a bubble, a blast: of such shortnes, that Dauid saith, it is but a spanne long, of such sharpnes, that Iob noteth it replenished with many miseries: of such vncertainty, that we are no sooner borne, but we are subiect to death: the one foote no sooner on the ground, but the other ready to slip into the graue. Here shalt thou find ease for thy burthen of sinne, comfort for thy conscience pined with vanity, mercy for thine offences, by the martirdome of thy Sauiour.

By this thou shalt be able to instruct those that be weake, to confute those that be obstinate, to confound those that be erronious, to confirme the faithfull, to comfort the desperate, to cut off the presumptious, to saue thine owne soule by thy sure faith, and edifie the harts of many by thy sound doctrine. If this seeme too straight a diet for thy strange disease, or too holy a profession for so hollow a person, then imploy thy selfe to martiall feates, to iusts, to turneis, yea, to all torments, rather then to loyter in loue, and spend thy life in the laps of Ladies. What more monstrous can there be, then to see a young man abuse those giftes to his owne shame, which GOD hath giuen him for his owne preferment? What greater infamy, then to confer the sharpe wit to the making of lewde Sonnets, to the idolatrous worshipping of their Ladies, to the vaine delights of fancy, to all kinde of vice, as it were against kinde and course of nature? Is it not folly to shewe wit to women, which are neyther able nor willing to receaue fruite thereof? Dost thou not knowe that the tree Siluacenda, beareth no fruit in Pharo? that the Persian trees in Rhodes, do onely ware greene, but neuer bring forth apple. That Amonius and Nardus wil onely grow in India, Balsamum

onely

onely in Siria, that in Rhodes no Eagle will builde her nest, no Owle liue in Creet, no wit spring in the will of women: Mortifie therfore thy affections, and force not nature against nature to striue in vaine. Goe into the Country, looke to thy grounds, yoake thine Oxen, follow the Plough, graft thy trees, beholde thy Cattell, and deuise with thy selfe howe the increase of them may increase thy profit. In Autumne pull thine Apples, in Somer pile thy harueſt, in the Spring trim thy Garden, in Winter thy Woods, and thus beginning to delight to be a good Husband, thou shalt begin to deteſt to be in loue with an idle huswife: when profit shall begin to fill thy purse with golde, then pleasure shall haue no force to defile thy minde with loue. For honeſt recreation after thy toyle, vse hunting or hawking, eyther rouze the Deare, or vnpearch the Phesant, so shalt thou rote out the remembrance of thy former loue, and repent thee of such foolish luſt.

And although thy sweet hart binde thee by oath alwayes to holde a candle at her shrine, and to offer thy deuotion to thine owne deſtruction, yet goe, runne, flie into thy Country, neyther water thou thy plants in that thou departeſt from thy Piggesnie, neither stand in a mammering whether it be beſt to depart or not: but by how much the more thou art willing to goe, by so much the more hasten thy steps: neither faine for thy selfe any fœuoleſſe excuſe whereby thou maiſt tarry. Neither let raine nor thunder, neither lightning nor tempeſt stay thy iourny, and reckon not with thy selfe how many miles thou hast gone, that sheweth wearines, but how many thou hast to goe, that procureth manlineſſe. But foolish and frantick Louers will deeme my precepts harde, and eſteeme my perſwasions haggard: I muſt of force confeſſe, that it is a corraſiue to the stomacke of a Louer, but a comfort to a godly liuer, to run through a thousand pikes, to escape tenne thousand perrils. Sower potions bring sound health, sharpe purgations make short diſeases, and the Medicine the more bitter it is, the more better it is in working. To heale the body we try Phiſicke, search cunning, proue sorcery, venture through fire and water, leauing nothing vn-

ſought, that may be gotten for mony, be it neuer ſo much, or procured by any meanes, be they neuer ſo vnlawfull. Howe much more ought we to hazard all thinges for the ſafegard of minde, and quiet of conſcience? And certes, eaſier will the remedy be when the reaſon is eſpied: do you not knowe the nature of women, which is grounded onely vpon extremities? Doe they thinke any man to delight them, vnleſſe he doate on them? Any to be feruent, in caſe he be not furious? If he be cleanly, then terme they him proude, if meane in apparrell, a ſlouen, if tall, a lungis, if ſhort, a dwarfe, if bold, blunt: if ſhamefaſt, a coward: inſomuch as they haue neither meane in their frumps, nor meaſure in their folly. But at the firſt the Ore weildeth not the yoake, nor the Colt the ſnaffle, nor the Louer his counſell, yet time cauſeth the one to bende his necke, the other to open his mouth, and ſhould enforce the third to yeld his right to reaſon. Lay before thine eyes, the ſlights and deceites of thy Lady, her ſnatching in ieſt, and keeping in earneſt, her periurie, her impietie, the countenaunce ſhee ſheweth to thee of courſe, the loue ſhe beareth to others of zeale, her open malice, her diſſembled miſchiefe.

O, I would in repeating of their vices thou couldeſt be as eloquent, as in remembring them thou oughteſt to be penitent: be ſhee neuer ſo comely, call her counterfaite, be ſhee neuer ſo ſtraight, thinke her croked, and wreſt all parts of her body to the worſt, be ſhe neuer ſo worthy. If ſhe be well ſet, then call her a Boſſe, if ſlender, a Hazell twig: if Nut-browne, as black as a coale, if well coloured, a painted wall, if ſhee be pleaſant, then is ſhe a wanton, if ſullen, a clowne: if honeſt, then is ſhe coy, if impudent, a harlot. Search euery veine and ſinnowe of their diſpoſition, if ſhee haue no ſight in deſcant, deſire her to chaunt it: if no cunning to daunce, requeſt her to trip it: if no ſkill in Muſick, proffer her the Lute, if an ill gate, then walke with her, if rude in ſpeech talke with her: if ſhe be gag-toothed, tell her ſome merry ieſt to make her laugh: if pink-eyed, ſome dolefull hiſtory to cauſe her weepe: in the one, her grinning wil ſhew her deformed, in the other, her whyning like a Pig halfe

roaſted.

roasted. It is a worlde to see howe commonly wee are blinded with the collusions of women, and more enticed by their ornaments being artificiall, then their proportion being naturall. I loath almost to thinke on their oyntments, and Apothicarie drugs, the liking of their faces, & all their slibber sauces, which bring queasines to the stomack, and disquiet to the mind. Take from them their periwigs, their paintings, their iewels, their roles, their boulsterings, and thou shalt sone perceaue, that a woman is the least part of her selfe. When they be once robbed of their roabes, then wil they appeare so odious, so vgly, so monstrous, that thou wilt rather think them Serpents then Saints, and so like haggs, that thou wilt feare rather to be enchaunted then enamoured.

Looke in their Closets, and there shalt thou finde an Apothicaries shoppe of sweete confections, a Surgions boxe of sundry salues, a Pedlers pack of new fangles. Besides all this, their shadowes, their spots, their lawnes, their lasekies, their ruffs, their rings, shew them rather Cardinalls Curtizans, then modest Matrons, and more carnally affected then moued in conscience. If euery one of these things seuerally be not of force to moue thee, yet all of them ioyntly should mollifie thee. Moreouer, to make thee the stronger to striue against these Syrens, and more subtill to deceaue these tame Serpents, my counsaile is, that thou haue more strings to thy bowe then one: it is safe riding at two Ankers, a fire deuided in twaine, burneth slower, a fountaine running into many riuers, is of lesse force, the mind enamoured of two women, is lesse affected with desire, and lesse infected with despaire: one loue expelleth another, and the remembrance of the later, quencheth the concupiscence of the first.

Yet if thou be so weake, being bewitched with their wiles, that thou hast neyther will to eschue, nor witte to auoyde their company, if thou be eyther so wicked, that thou wilt not, or so wedded, that thou canst not abstaine from their glaunces, yet at the least dissemble thy griefe. If thou be as hote as the Mount Ætna, faine thy selfe as colde as the hill Caucasus, carry two

faces in one hoode, couer thy flaming fancy with fained aſhes, ſhew thy ſelf ſound when thou art rotten, let thy hiew be merry, when thy heart is melancholly, beare a pleaſant countenance with a pined conſcience, a painted ſheath with a leaden dagger. Thus diſſembling thy griefe, thou maiſt recure thy diſeaſe: loue creepeth in by ſtealth, and by ſtealth ſlideth away. If ſhee breake promiſe with thee in the night, or abſent her ſelfe in the day, ſeeme thou careleſſe, and then will ſhee be carefull, if thou languiſh, then wil ſhe be lauiſh of her honour, yea, and of the other ſtrange beaſt, her honeſty. Stand thou on thy pantobles, and ſhe will baile bonnet. Lie thou a loofe, and ſhe will ceaze on the lure: if thou paſſe by her doore, and be called backe, eyther ſeeme thou deafe and do not heare, or deſperate and not to care. Fly the place, the parlers, the portals wherein thou haſt beene conuerſant with thy Lady, yea Philautus, ſhun the ſtreete where Lucilla doth dwell, leaſt the ſight of her window renue the ſum of thy ſorrow.

Yet although I would haue thee preciſe in keeping theſe precepts, yet would I haue thee to auoyde ſolitarines, that breedes melancholly: melancholly, madneſſe: madneſſe, miſchiefe, and vtter deſolation: haue euer ſome faithfull pheere, with whom thou maiſt communicate thy counſailes, ſome Pilades to encourage Oreſtes, ſome Damon to releaſe Pythias, ſome Scipio to recure Lælius. Phillis in wandring the woods, hanged her ſelfe, Aſiarchus forſaking company, ſpoiled himſelfe with his owne Bodkin, Biarus a Romaine, more wiſe then fortunate, being alone, deſtroyed himſelfe with a potſhard. Beware of ſolitarines. But although I would haue thee vſe company for thy recreation, yet would I haue thee alwaies to leaue the company of thoſe that accompany thy Lady: yea, if ſhe haue any iewell of thine in her cuſtody, rather loſe it then goe for it: leaſt in ſeeking to recouer a trifle, thou renue thine old trouble. Be not curious to curle thy haire, nor carefull to be neate in thy apparrell, be not prodigall of thy golde, nor preciſe in thy going: be not like the Engliſhman, which preferreth euery ſtrange faſhion before the vſe of his Country. Be thou diſſolute, leaſt thy Lady think thee

foliſh

foolish in framing thy selfe to euery fashion for her sake. Beléeue not their oaths and solemne protestations, their exorcismes and coniurations, their teares which they haue at commandement, their alluring lookes, their treading on the toe, their vnsauorie toyes.

Let euery one loath his Lady, and be ashamed to be her seruaunt. It is riches and ease that nourisheth affection, it is play, Wine, and wantonnesse that feedeth a Louer as fat as a foole: refraine from all such meates as shall prouoke thine apetite to lust, and all such meanes as may allure the mind to folly. Take cléere water for strong Wine, browne bread for fine Manchet, Béefe and Brewis for Quailes and Partridge: for ease, labour: for pleasure, paine: for surfetting, hunger, for sléepe watching: for the fellowship of Ladies, the company of Philosophers.

If thou say to me, Phisition heale thy selfe, I answer, that I am meetly well purged of that disease, and yet I was neuer more willing to cure my selfe then to comfort my friend. And séeing the cause that made in me so cold a deuotion, should make in thée also as frozen a desire, I hope thou wilt be as ready to prouide a salue, as thou wast hasty in séeking a sore. And yet Philautus, I would not that all Women should take Pepper in the nose, in that I haue disclosed the legerdemaines of a fewe, for well I know none will winch except she be gauled, neither any be offended vnlesse shee be guilty. Therefore I earnestly desire thee, that thou shewe this coling Carde to none, except thou shewe also my defence to them all. For although I way nothing the ill will of light huswiues, yet would I be loath to lose the good will of honest Matrons. Thus being ready to goe to Athens, and ready there to entertaine thee, whensoeuer thou shalt repaire thether: I bid thée farewell, and flie Women.

Thine euer
Euphues.

¶ To

To the graue Matrons and honeſt Maydens of Italie.

GEntlewomen, becauſe I would neither be miſtaken of purpoſe, neyther miſconſtrued of malice, leaſt eyther the ſimple ſhould ſuſpect me of follie, or the ſubtile condemne me of blaſphemy againſt the noble ſexe of women, I thought good that this my faith ſhould be ſet downe to finde fauour with the one, and to confute the cauils of the other. Beléeue me Gentlewomen, although I haue béen bold to inueigh againſt many, yet I am not ſo brutiſh to enuie them all, though I ſéeme not ſo gameſome as Ariſtippus to play with Lais, yet am I not ſo dogged as Diogenes, ſo abhorre all Ladies, neither would I you ſhould think me ſo fooliſh (although of late I haue béen very fantaſticall) that for the light behauiour of a fewe, I ſhould call in queſtion the demeanour of all. I knowe that as there hath béene an vnchaſt Helen in Greece, ſo there hath béene alſo a chaſt Penelope, as there hath bén a prodigeous Paſiphae ſo there hath bén a godly Theocrita, though many haue deſired to be beloued as Iupiter loued Alcmena, yet ſome haue wiſhed to be embraced, as Phrigius embraced Piera, as there hath raigned a wicked Iezabell, ſo hath there ruled a deuout Debora, though many haue bén as fickle as Lucilla, yet hath there béene many as faithfull as Lucrecia. Whatſoeuer therfore I haue ſpoken of the ſpléen againſt the ſlights and ſubtilties of women, I hope there is none will miſlike it if ſhe be honeſt, neither care I if any do, if ſhe be an harlot. The ſower Crab hath the ſhew of an apple, as well as the ſwéet Pippen, the blacke Rauen the ſhape of a bird as well as the white Swan, the lewde wight the name of a woman, as well as the honeſt Matron. There is great difference betwéen the ſtanding puddle and the running ſtreame, yet both water: great odds betwéene the Adamant and the Pommice, yet both ſtones: a great diſtinction to be put betwéene Vitrum and the Chriſtall, yet both glaſſe: great contrariety betwéene Lais and Lucretia, yet both women.

Séeing

Seeing therefore one may loue the cleere Conduit Water, though he loath the muddie Ditch, and weare the precious Diamond, though he despise the ragged bricke. I thinke one may also with safe conscience, reuerence the modest sexe of honest maidens, though he forswear the lewd sort of lewd hast minions. Vlisses, though he detested Calipso with her sugred voice, yet he imbraced Penelope with her rude distaffe. Though Euphues abhorre the beautie of Lucilla, yet wil he not abstaine from the company of a graue Mayden. Though the teares of the Hart be salt, yet the teares of the Boze be sweet: though the teares of some women be counterfet to deceaue, yet the teares of many be currant to try their loue. I for my part will honour those alwaies that be honest, and worship them in my life, whom I shal know to be woorthy in their liuing: Neither can I promise such precisenes, that I shall neuer be caught againe with the baite of beautie: For although the falshood of Lucilla haue caused me to forsake my wonted dotage, yet the sayth of some Lady, may cause me once againe to fall into mine olde disease. For as the fire stone in Lyguria, though it be quenched with Milke, yet againe is kindled with water, or the rootes of Anchusa, though it be hardned with water, yet againe it is made soft with Oyle, so the hart of Euphues inflamed earst with loue, although it be cooled with the deceits of Lucilla, yet wil it again flame with the loyaltie of some honest Ladie, and although it be hardned with the water of wilines, yet wil it be mollified with the Oyle of wisedome.

I presume therefore so much vpon the discretion of you Gentlewomen, that you will not thinke the worse of me, in that I haue thought so ill of some Women, or loue me the worse, in that I loath some so much. For thys is my sayth, that some one Rose will be blasted in the bud, some other neuer fall from the stalke: that the Date will soone be eaten with the worme, the Walnut tree neuer: that some Women wil easily be enticed to folly, some other neuer allured to vanitie: You ought therefore no more to bee greeued with that which I haue sayd, then the Mint-maister is offended to see ỹ Coyner hanged, or the

true Subiect the false Traytor araigned, or the honest man the thiefe condemned. And so farewell.

YOu haue heard (Gentlemen) howe soone the hote desire of Euphues was turned into a colde deuotion, not that fancie rauled him to change, but that the ficklenes of Lucilla enforced him to alter his minde. Hauing therfore determined with him selfe neuer againe to be entangled with such fond delights, according to the appointment made with Philautus, he immediatly repaired to Athens, there to follow his owne priuate studie: and calling to mind his former loosenes, and how in his youth he had mispent his time, he thought to giue a caueat to all Parents how they might bring vp their children in vertue, and a commaundement to all youth, howe they should frame themselues to their Fathers instruction: In which is plainly to be seene, what wit can and wil do if it be wel imployed, which discourse followeth: although it bring lesse pleasure to your youthful mindes, then his first discourse, yet wil it bring more profit: in the one being contained the race of a Louer, in the other, the reasons of a Philosopher.

Euphues to his Ephœbus.

IT is commonly sayd, yet doe I thinke it a common lie, that Experience is the mistresse of fooles, for in my opinion they be most fooles that want it. Neyther am I one of the least that haue tryed this true, neither he only that heretofore thought it to be false. I haue beene heere a Student of great wealth, of some wit, of no small acquaintance, yet haue I learned that by experience, that I should hardly haue seene by learning. I haue throughly sifted the disposition of youth, wherein, I haue found more bran then meale, more dow then leauen, more rage, then reason. He that hath been burned, knoweth the force of the fire, he that hath been stung, remembreth the smart of the Scorpion,

he

he that hath endured the brunts of fancie, knoweth best how to eschue the broyles of affection. Let therefore my counsaile be of such authoritie, as it may commaund you to be sober, your conuersation of such integritie, as it may encourage mee to goe forward in that which I haue taken in hand: the whole effect shal be to set downe, a yong man so absolute, as that nothing may be added to his further perfection. And although Plato hath bæn so curious in his Common weale, Aristotle so precise in his happy man, Tully so pure in his Orator, that we may wel wish to sæ them, but neuer haue any hope to enioy them, yet shall my young Impe be such a one, as shall be perfect euery way, & yet common, if dilligence & industry be employed to the attayning of such perfection. But I would not haue young men slowe to follow my precepts, or idle, to defer the time, like S. George, who is euer on horseback, yet neuer rideth.

If my counsaile shall seeme rigorous to Fathers, to instruct their children, or heauie for youth to follow their Parents wil: let them both remember that the Estridge digesteth hard yron to preserue his health, that the Souldier lyeth in his harneste to atchiue conquest, that the sicke Patient swalloweth bitter Pills to be eased of his griefe, that youth should endure sharpe stormes to finde relæfe.

I my selfe had beene happy, if I had bæne vnfortunate, wealthie, if left meanely, better learned, if I had bæne better liued: We haue an olde (Prouerbe) Youth will haue his course. Ah Gentlemen, it is a course which we ought to make course account of, replenished with more miseries then old age, with more sinnes then common cut-throates, with more calamities then the date of Priamus: We are no sooner out of the shel, but we resemble the Cocix, which destroyeth herselfe through selfe will, or the Pellican, which pearceth a wound in her owne breast: We are either led with a vaine glory of our proper personage, or with selfe loue of our owne capacitie, eyther entangled with beautie, or seduced by idle pastimes, either witcht with vitious company of others, or inueigled with our owne conceits: Of all these thinges I may the bolder speak, hauing

tryed it true to mine owne trouble. To the intent therefore that all young Gentlemen might shunne my former loosenesse, I haue set it downe, and that all might follow my future life, I meane here to shew what Fathers should do, what Children should follow, desiring them both not to reiect it, because it proceedeth from one which hath beene lewd, no more then if they would neglect the gold because it lyeth in the dirtie earth, or the pure Wine, for that it commeth out of a homely presse, or the precious stone Ætites, which is found in the filthy nestes of the Eagle, or the precious Jemme Droconites, that is euer taken out of the head of the poysoned Dragon. But to our purpose.

¶ That the Childe be true borne, no bastard.

FIrst, touching the procreation, it shall seeme necessary to intreate of: Whosoeuer he be that desireth to be the sire of an happy Sonne, or the Father of a fortunate Child, let him abstaine from those Women, which be eyther base of birth, or bare of honestie: for if the Mother be noted of incontinencie, or the Father of vice, the child wil either during life be infected with the like crime, or the trecheries of the Parents, as ignomie to him will be cast in his teeth: For we commonly call those vnhappy children, which haue sprung from vnhonest Parents. It is therefore a great treasure to the Father, and tranquilitie to the mind of the child, to haue that liberty which both Nature, Lawe, and Reason hath set downe. The guiltie conscience of a Father that hath troden awry, causeth him to thinke and suspect that his Father also went not right, whereby his owne behauiour is as it were a witnesse of his owne baseneste: euen as those that come of a noble progenie boast of their gentrie: Here-vpon it came, that Diophantus Themistocles his Son, would often and that openly say in a great multitude, that what-soeuer hee should seeme to request of the Athenians, he should be sure also to obtayne: For sayth he, what-soeuer I will, that will my Mother, and that my Mother sayth, my Father

Father soweth, and what my Father desireth, that the Athenians wil grant most willingly. The bold courage of the Lacedemonians is to be praised, which set a fine on the head of Archidamus theyr King, for that hee had married a Woman of a small personage, saying he minded to get Quænes, not Kinges to succéde him. Let vs not omit that which our Auncestours were wont precisely to kéepe, that men should either be sober or drinke little Wine, that would haue sober and discreat chyldren, for that the fact of the Father would be figured in the Infant. Diogenes therefore séeing a young man either ouer-come with drinke, or bereaued of his wits, cryed with a loude voice: Youth, youth, thou hadst a drunken Father. And thus much for procreation, now how the life should be led, I will shewe briefely.

¶ Howe the lyfe of a young man should be led.

THere are thrée thinges which cause perfection in a man, Nature, Reason, Vse. Reason I call Discipline, Vse, Exercise: if any one of these branches want, certainlie, the trée of Vertue must néeds wither. For Nature without Discipline is of smal force, and Discipline without Nature more feeble: if exercise or studie be voyde of any of these, it auaileth nothing. For as in tilling of the ground and husbandry, there is first chosen a fertile soyle, then a cunning sower, then good séede: Euen so must we compare Nature to the fat Earth, the expert husbandman to the Schoolemaister, the faculties and sciences to the pure séedes. If this order had not béen in our predecessours, Pythagoras, Socrates, Plato, and whosoeuer was renowned in Greece, for the glory of wisedome, they had neuer béene eternized for wise-men, neyther canonized as it were for Saints, among those that studie Sciences. It is therefore a most euident signe of Gods singuler fauour towardes him that is indued with all these qualities, without the which man is most miserable. But if there be any one that thinketh wit not

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necessary to the obtayning of wisedom, after he hath gotten the way to Vertue by industrie and exercise, he is an Heretick, in my opinion touching the true faith of learning, for if Nature play not her part, in vaine is labour, and as it is sayd before, if studie be not employed, in vaine is Nature. Sloth turneth the edge of wit, Studie sharpeneth the mind, a thing be it neuer so easie, is hard to the idle, a thing be it neuer so harde is easie to wit wel imployed. And most plainly we may see in many things the efficacie of industrie and labour.

The little drops of raine pierce the hard Marble, yron with often handling is worne to nothing. Besides this, Industrie sheweth her selfe in other things, the fertile soyle if it be neuer tilled, doth war barren, and that which is most noble by nature is made most vile by negligence, what tree if it be not topped beareth any fruite? What Vine if it be not proyned, bringeth forth Grapes? Is not the strength of the body turned to weaknes with too much delicacie? were not Milo his armes drawn fallen for want of wrastling. Moreouer, by labour the fierce Unicorne is tamed, the wildest Foulcon is reclaimed, the greatest Bulwarke is sacked. It was well aunswered of that man of Thessalie, who being demanded who among the Thessalians were reputed most vile, those sayd he, that liue at quiet and ease, neuer giuing themselues to martiall affaires: but what should one vse many words in a thing already proued. It is custome, vse, and exercise, that brings a yong man to vertue, and vertue to his perfection.

Lycurgus the Lawe-giuer of the Spartanes, did nourish two Whelps, both of one sire and one dam, but after a sundry manner, for the one he framed to hunt, and the other to lye alwayes in the chymnies end at the Porredge Pot, afterward calling the Lacedemonians into one assemblie, hee said: To the attayning of Vertue, ye Lacedemonians, Education, Industrie, and Exercise, is the most noblest meanes, the truth of which I will make manifest vnto you by tryall: Then bringing forth the Whelpe, and setting downe there a Pot and a Hare, the one ranne at the Hare, and the other at the Porredge Potte: the

Lacede-

Lacedemonians scarce vnderstanding the mistery, hée sayde: Both of these be of one sire and one damme, but you sée howe Education altereth Nature.

¶ Of the Education of youth.

IT is most necessary and most naturall in mine opinion, that the Mother of the child be also the Nurse, both for the entire loue she beareth to the Babe, and the great desire she hath to haue it well nourished: For is there any one more meete to bring vp the Infant, then shée that bore it? Or will any be so careful for it, as she that bred it? For as the throbs and throws in Child-birth wrought her payne: so the smiling countenance of the Infant increaseth her pleasure. The hyred Nurse is not vnlike to the hyred Seruant, which not for good will, but gaine, not for the loue of the man, but for the desire of the money, accomplisheth his dayes worke.

Moreouer, Nature in this poynt enforceth the Mother, to nurse her owne child, which hath giuen vnto euery beast milk to succour her owne, and me thinketh Nature to be a most prouident foresée and prouider for the same, which hath giuen to a woman two papps, that if shee could conceiue two, shee might haue wherewith also to nourish twaine, and that by sucking of the Mothers breast there might be a greater loue, both of the Mother towards the Child, and the child towards the Mother, which is very likely to come to passe, for we sée commonly those that eate and drinke and liue together, to be more zealous one to the other, then those that méete seldome, is not the name of a Mother more swéete? If it be, why is halfe the title bestowed on a Woman, which neuer felt the paynes in conceiuing, neyther can conceiue the like pleasure in nourishing, as the Mother dooth? Is the Earth called the Mother of all things, onely because it bringeth forth? No, but because it nourisheth those things that spring out of it: Whatsoeuer is bred in the Sea, is fed in the Sea, no plant, no trée, no hearbe commeth out of the ground

ground that is not moistened, and as it were nursed of the moisture and milke of the earth: the Lioneſſe nurſeth her Whelps, the Rauen cheriſheth her birds, the Viper her brode, and ſhall a woman caſt away her Babe?

I account it caſt away, which in the ſwathe clouts is caſt aſide, and little care can the Mother haue, which can ſuffer ſuch crueltie. And can it be tearmed with any other title then crueltie, the Infant yet loking red of the Mother, the Mother yet breathing through the torments of her trauaile, the chyld crying for helpe, which is ſayd to moeue wild Beaſts, euen in the ſelfe ſayd moment it is borne, or the nert minute, to deliuer it to a ſtrange Nurſe, which perhaps is neither wholſome in body, neyther honeſt in manners: which eſtæmeth more thy argent, although a trifle, then thy tender infant, thy greateſt treaſure? Is it not neceſſary and requiſite, that the babe be nurſed with that true accuſtomed iuyce, and cherriſhed with his wonted heat, and not fed with counterfaite dyet? Wheate throwne into a ſtrange ground, turneth to a contrary graine, the Vine tranſlated into another ſoile, changeth his kind. A ſlippe pulled from the ſtalke withereth, the young chylde as it were ſlypped from the paps of his Mother, either changeth his nature, or altereth his diſpoſition. It is prettily ſayd of Horace, A veſſel wil long time ſauour of that liquour, that is firſt poured into it, and the Infant will euer ſmell of the Nurſes manners, hauing taſted of her milke.

Therefore let the Mother as often as ſhee ſhall behold theſe two fountaines of Milke, as it were of theyr owne accord flowing and ſwelling with liquour, remember that ſhee is admoniſhed of Nature, yea commaunded of dutie, to cherriſh her owne chyld with her owne teates, other-while when the babe ſhall now begin to tattle and call her Mamma, with what face can ſhe heare it of his mouth, vnto whom ſhe hath denied Mamma? It is not milke onely that increaſeth the ſtrength or augmenteth the body with the child, it craueth the ſame accuſtomed moiſture that before it receiued in the bowels, by the which the tender parts where bound and knitte together, by the which it

increaſed

encreased and was surcoured in the body. Certes I am of that mind, that the wit and disposition is altered and changed by the milke, as the moisture & sap of the earth doth change the nature of that tree or plant that it nourisheth. Wherefore the common by-word of the common people, seemeth to be grounded vpon good experience, which is: The Fellow hath sucked mischiefe euen from the teat of his Nurse: The Grecians when they saw any one sluttishly fed, they would say euen as Nurses, whereby they noted the great disliking they had of their fulsome feeding. The Etimologie of Mother among the Grecians, may aptly be applied to those Mothers which vnnaturally deale with their children, they call it Meter a Neterine. that is, Mother, of not making much of, or of not nourishing. Hereof it commeth, that the Sonne doth not with deepe desire loue his Mother, neither with duty obey her, his naturall affection being as it were deuided, and distraught into twaine, a Mother and a Nurse: Hereof it proceedeth, that the Mother beareth but a cold kindnes towards her child, when she shal see the nature of the Nurse in the nurture of the child. The chiefest way to learning is, if there be a mutuall loue and feruent desire, betweene the teacher & him that is taught, then verily the greatest furtherance to Education is, if the Mother nourish the child, and the childe sucke the Mother, that there be as it were a relation and reciprocall order of affection.

Yet if the Mother either for the euill habite of her body, or the weakenesse of her paps, cannot though she would nurse the Infant, then let her prouide such a one, as shall be of good complexion, honest condition, carefull to tender the child, louing to see well to it, willing to take paines, diligent in tending and prouiding all thinges necessarie, and as lyke both in the liniaments of the body and disposition of the minde to the Mother as may be. Let her forslow no occasion that may bring the child to quietnes and cleanlinesse: for as the parts of a child as soone as it is borne, are framed and fashioned of the Midwife, that in all points it may be strait and comely: so the manners of the child at the first are to be loked vnto, that nothing discommend

the mind, that no croked behauiour or vndecent demeanour be found in the man.

Young and tender age is easily framed to manners, & hardly are those things mollified which are hard. For as the Stæle is imprinted in the soft Wax: so learning is ingrauen in the mind of a young Imp. Plato that diuine Philosopher, admonisheth all Nurses and weaners of youth, that they should not be too busie, to tell them fond fables or filthy tales, least at their entrance into the world, they should be contaminated with vnsæmely behauiour. Vnto the which, Phocilides the Poet doth pithely allude, saying: Whilest that the childe is young, let him be instructed in vertue and litterature.

Moreouer, they are to be trained vp in the language of their Countrey, to pronounce aptly & distinctly without stammering, euery word and sillable of their natiue spæch, & to be kept from barbarous talke, as the Ship from Rocks: least being affected with their barbarisme, they be also infected with their vncleane conuersation.

It is an olde Prouerbe, that if one dwell the next doore to a Cræple, he will learne to hault, if one be conuersant with an hipocrite, he will sone endeuour to dissemble. When this yong Infant shal grow in yeres, and be of that ripenesse that he can conceaue learning, insomuch that he is to be committed to the tuition of some Tutor, all dilligence is to be had to search such a one, as shall neither be vnlearned, neither ill liued, neither a light person.

A Gentleman that hath honest and discræt Seruants, disposeth them to the encrease of his Segniories, one he appoynteth Steward of his Courts, another ouer-seer of his Lands, one his Factor in farre Countries for his Merchandize, another Purueyour for his Cates at home. But if among all his Seruants he shal espie one, either filthy in his talk, or foolish in his behauiour, either without wit, or voyd of honesty, either an vnthrift or a wittall, him hee sets not as a Surueyour and ouer-seer of his Pannors, but as a Superuisor of his childrens conditions and manners: to him he committeth the guiding and tuition of his

Sonnes,

Dere father Ferardo, although I ſée the bait you lay to catch me, yet I am cõtent to ſwallow the hoke, neither are you more deſirous to take me napping, thẽ I willing to confeſſe my meaning. So it is, that loue hath as well inueigled me as others, which make it as ſtrange as I. Neither do I loue him ſo meanlie, that I ſhould be aſhamed of his name, neither is his perſonage ſo mean, that I ſhould loue him ſhamefully: it is Euphues that lately arriued here at Naples, that hath battered the bulwarke of my breaſt, and ſhal ſhortly enter as conquerour into my boſome. What his wealth is, I neither know it, nor way it: what his wit is, all Naples doth know it, and wonder at it: neither haue I bẽ curious to enquire of his Progenitors, for that I know ſo noble a minde could take no originall but from a noble man: for as no Bird can looke againſt the Sunne, but thoſe that be bred of the Eagle, neyther any Hawke ſoare ſo high as the brood of the Hobby, ſo no wight can haue ſuch excellent qualities, except he deſcended of a noble race, neither be of ſo high capacity, vnleſſe he be of a high progeny. And I hope Philautus will not be my foe, ſeeing I haue choſen his dere friend, neither you Father be diſpleaſed, in that Philautus is diſplaced. You nede not muſe that I ſhould ſo ſuddainly be entangled: Loue giues no reaſon of choice, neither will it ſuffer any repulſe, Myrrha was enamoured of her naturall Father, Biblis of her Brother, Phædra of her ſonne in law. If nature can no way reſiſt the furie of affection, how ſhould it be ſtaied by wiſedome? Ferardo interrupting her in the middle of her diſcourſe, although he were moued with inward grudge, yet he wiſely repreſſed his anger, knowing that ſharpe words would but ſharpen her froward will, and thus anſwered her briefely.

Lucilla, as I am not preſently to grant my good will, ſo meane I not to reprehend thy choice, yet wiſedom willeth me to pauſe, vntill I haue called (what may happen) to my remembrance, and warneth thee to be circumſpect, leaſt thy raſh conceit bring a ſharp repentance. As for you Philautus, I would not haue you deſpaire, ſeeing that a Woman doth oftentimes change her deſire. Vnto whom Philautus in few words made anſwere.

Certainly Ferardo, I take the leſſe griefe, in that I ſee her ſo greedy after Euphues, and by ſo much the more I am content to leaue my ſute, by how much the more ſhe ſeemeth to diſdain my ſeruice: but as for hope, becauſe I would not by any meanes taſt one dram thereof, I wil abiure all places of her abode, and loath her company, whoſe countenaunce I haue ſo much loued: as for Euphues, and there ſtaying his ſpeech, he flang out of the doores, and repayring to his Lodging, vttered theſe or the like words.

Ah moſt diſſembling wretch Euphues, O counterfaite companion, couldſt thou vnder the ſhew of a ſtedfaſt friend, cloake the mallice of a mortall foe? Vnder the colour of ſimplicitie, ſhroude the Image of deceit? Is thy Liuia turned vnto my Lucilla? thy loue to my Loue: thy deuotion to my Saint? Is this the curteſie of Athens, the cauelling of Schollers, the craft of Grecians? Couldſt thou not remember *Phylautus*, that Greece is neuer without ſome wilie Vliſſes, neuer void of ſome Synon, neuer to ſeek of ſome deceitful ſhifter? Is it not commonly ſaid of Grecians, that craft commeth to thē by kind, that they learne to deceiue in their cradle? Why then did his pretended curteſie, bewitch thee with ſuch credulitie? Shall my good will be the cauſe of his ill wil? Becauſe I was content to be his Friend, thought he me meete to be made his Foole? I ſée now that as the Fiſh Scolopidus in the flood Araris, at the waxing of the Moone, is as white as the driuen Snow, and at the wayning as black as the burnt coale: ſo *Euphues*, which at the firſt encreaſing of our familiaritie was very zealous, is nowe at the laſt caſt become moſt faithleſſe.

But why rather exclaime I not againſt Lucilla, whoſe wanton lookes cauſed *Euphues* to violate his plighted faith? Ah wretched wench, canſt thou be ſo light of loue, as to change with euery wind? So vnconſtant, as to preferre a new Louer before an old Friend? Ah well I wot, that a new Broome ſweepeth cleane, and a new garment maketh thee leaue off the old, though it be fitte, and newe Wine cauſeth thee to forſake the olde, though it be better: Much like to the men in the Iland

Scyrum,

Scyrum, who pull vp the old trees when they see the young begin to spring, and not vnlike to the widdow of Lesbos, which changed all her olde gold for newe glasse: Haue I serued thee three yeares faithfully, and am I serued so vnkindly? Shal the fruite of my desire be turned to disdaine? But vnlesse Euphues had inueigled thée, thou hadst yet bene constant: Yea, but if Euphues had not seene thée willing to be won, he would neuer haue woed thée: but had not Euphues enticed thee with faire words, thou wouldst neuer haue loued him: but hadst not thou giuen him faire lookes, he would neuer haue liked thee: I but Euphues gaue the onset: I but Lucilla gaue the occasion: I, but Euphues first brake his mind: I, but Lucilla first bewrayed her meaning. Tush, why goe I about to excuse any of them, seeing I haue iust cause to accuse them both. Neither ought I to dispute which of them hath proffered me the greatest villany, sith that either of them hath committed periurie. Yet although they haue found me dull in perceiuing their falsehood, they shal not find me slack in reuenging their folly. As for Lucilla, seeing I meane altogether to forget her, I meane also to forgiue her, least in seeking meanes to be reuenged, mine old desire be renued.

Philautus hauing thus discoursed with himselfe, beganne to write to Euphues as followeth.

ALthough hetherto Euphues I haue shrined thée in my hart as a trusty Friend, I wil shun thee hereafter as a trothlesse foe: and although I cannot see in thée lesse witte then I was wont, yet do I find lesse honestie. I perceiue at the last (although being deceiued it be to late,) that Muske, though it be sweet in smell, is sower in the smacke: that the leafe of the Ceder tree, though it be fayre to be seene, yet the strop depriueth sight: that friendshippe, though it be plighted by shaking of the hand, yet it is shaken off by fraud of the hart. But thou hast not much to boast of, for as thou hast wonne a fickle Lady, so hast thou lost a faithful Friend. How canst thou be secure of her constancie, when thou hast had such triall of her lightnes? Howe

canſt thou aſſure thy ſelfe that ſhe wil be faithful to thée, which hath bœne faithleſſe to me? Ah Euphues, let not thy credulitie be an occaſion for thée hereafter to practiſe the like crueltie. Remember this, that yet there neuer hath bœne any faithleſſe to his Friend, that hath not alſo bœn faithleſſe to his God. But I way the trecherie the leſſe, in that it commeth from a Grecian, in whom is no truth. Though I be too weake to wraſtle for a reuenge, yet God, who permitteth no guile to be guiltleſſe, wil ſhortly requite this iniurie: though Philautus haue no policie to vndermine thée, yet thine owne praiſes ſhal be ſufficient to ouer-throw thée.

Couldeſt thou Euphues for the loue of a fruitleſſe pleaſure, violate the league of faithfull friendſhip? Diddſt thou way more the enticing lookes of a lewd Wench, then the entire loue of a loyall Friend? If thou diddeſt determine with thy ſelfe at the firſt to be falſe, why diddeſt thou ſweare to be true? If to be true, why art thou falſe? If thou waſt minded both faithie and forgedlie to deceiue me, why diddeſt thou flatter and diſſemble with me at the firſt? If to loue me, why dooſt thou flinch at the laſt? If the arched bands of amitie did delight thée, why didſt thou break them? If they diſlike thée, why diddeſt thou praiſe them? Dooſt thou not know that a perfect friend ſhould be like the Glaſſe-worme, which ſhineth moſt bright in the darke, or like the pure Frankenſence, which ſmelleth moſt ſweet when it is in the fire: or at the leaſt, not vnlike to the damaſke Roſe, which is ſweeter in the Stil, then on the ſtalke? But thou Euphues, dooſt rather reſemble the Swallow, which in the Sommer creepeth vnder the eues of euery houſe, and in the Winter, leaueth nothing but dart behind her: or the humble Bée, which hauing ſucked Honny out of the faire flower doth leaue it, and loath it: or the Spider which in the fineſt web doth hang the faireſt Flie? Dooſt thou thinke Euphues, that thy craft in betraying me, ſhal any whit cole my courage in reuenging thy villanie: or that a Gentleman of Naples, will put vp ſuch an iniurie at the hands of a Scholler? And if I doe, it is not for want of courage to maintaine my iuſt quarel, but of wil, which

thinketh

And in his inuective against Mydas, he seemeth to prayse the profitablenes of premeditation, I confesse, saith he, ye Athenians, that I haue studied and considered deepely with my selfe what to speake, for I were a sot, if without due consideration had of those thinges that are to be spoken, I should haue spoken vnaduisedly. But I speake this not to this ende, to condemne the exercise of the wit, but that I would not haue any young Scholler openly to exercise it, but when he should growe both in age and eloquence, insomuch as he shall through great vse and good memory be able aptly to conceaue, and readily to vtter any thing, then this saying Extempore, bringeth an admiration and delight to the auditorie, and singular praise and commendation to the Orator. For as hee that hath long time beene fettered with chaynes, beeing released, halteth through the force of his former yrons, so hee, that hath beene vsed to a strict kinde of pleading, when hee shall talke Extempore, will sauour of his former penning. But if any will vse it as it were a precept for youth to talke Extempore, hee will in time bring them to an immoderate kinde of humility. A certaine Painter brought Apelles to the counterfaite of a face in a Table, saying: Loe Apelles, I drewe this euen nowe. Whereunto hee replied. If thou hadst beene silent, I would haue iudged this picture to haue beene framed of the sodaine, I meruaile that in this time thou couldest not paint many more of these. But returne wee againe. As I would haue tragicall and stately stile shunned, so I would haue that abiect and base phrase eschued, for this swelling kinde of talke hath little modesty, the other nothing moueth.

Besides this, to haue the Oration all one in euerie part, neyther adorned with fine figures, neyther sprinckled with choyce phrases, bringeth tediousnes to the hearers, and argueth the speaker of little learning, and lesse eloquence. Hee should moreouer talke of manie matters, not alwayes harpe vpon one string, hee that alwayes singeth one note without Descant, breedeth no delight, hee that alwayes playeth one part, breedeth loathsomnesse to the eare. It is variety that moueth the

mind:

mind of all men, and one thing said twice (as we say commonly) deserueth a trudge.

Homer would say, that it loathed him to repeate any thing againe, though it were neuer so pleasant or profitable. Though the Rose be swæte, yet being tyed with the Violet, the smell is more fragrant: though meate nourish, yet hauing good sauour, it prouoketh appetite. The fairest Nosegay is made of many flowers, the finest picture of sundry colours, the wholsomest medicines of diuers hearbes: wherefore it behoueth youth with all industry to search not onely the hard questions of the Philosophers, but also the fine cases of the Lawyers, not onely ỹ quirks and quiddities of the Logitians, but also to haue a sight in the numbers of Arithmetricians, the Triangles and Circles of the Geometricians, the Sphære and Globe of the Astrologians, the notes and crochets of the Musitians, the odd conceits of the Poets, the simples of the Phisitions, and in all thinges, to the ende that when they shall be willed to talke of any of them, they may be ignorant in nothing.

Ye that hath a Garden plot doth as well sowe the Potherb as the Margerom, as well the Lekes as the Lilly, as well the wholsom Hisop as the faire Carnation, the which he doth, to the intent he may haue wholsome hearbs as well to nourish his inward parts, as swæte flowers to please his outward desire, as well fruitfull plants to refresh his sences, as faire shewes to please his sight. Euen so, whosoeuer that hath a sharpe and capable wit, let him as well giue his mind to sacred knowledge of Diuinity, as to the profound study of Philosophy, that by his wit he may not only reape pleasure but profit, not only contentation of mind, but quietnes in conscience. I will proceed in the Education.

I would haue them first of all to followe Philosophy, as most ancient, yea, most excelent, for as it is pleasant to passe through many faire Citties, but most pleasant to dwell in the fairest: euen so to reade many Historyes and Arts it is pleasant, but as it were to lodge with Philosophy most profitable.

It was prettily saide of Bion the Philosopher: Euen as when

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the wooers could not haue the company of Penelope, they ran to her hand-maidens: so they that cannot attaine to the knowledge of Philosophie, apply theyr mindes to things most vile and contemptible. Wherefore we must preferre Philosophie, as the onely Princesse of all Sciences, and other Arts as waiting maides.

For the curing and keeping in temper of the bodie, man by his industry hath found two things, Phisicke and Exercise, the one cureth sicknes, the other preserueth the body in temper, but there is nothing that may heale diseases, or cure wounds of the minde, but onely Philosophy. By this shall we learne what is honest, what dishonest: what is right, what is wrong: and that I may in one word say what may be said, what is to be known, what is to be auoided: how we ought to obey our Parents, reuerence our Elders, entertaine Strangers, honor Magistrats, loue our Friends, liue with our Wiues, vse our seruants. How we should worship God, be dutifull to our Fathers, stand in awe of our Superiours, obey Law, giue place to Officers, how we may choose Friends, nurture our Children, and that which is most noble, how we should neyther be too proude in prosperitie, neither pensiue in aduersitie, neither like beasts ouercome with anger.

And here I cannot but lament Athens, which hauing bene alwaies the nurse of Philosophers, doth now nourish onely the name of Philosophy. For to speak plainly of the disorder of Athens, who doth not see it and sorrow at it? Such playing at Dice, such quaffing of drinke, such dalliance with women, such dauncing, that in mine opinion, there is no quaffer in Flaunders so giuen to tippeling, no Courtier in Italie so giuen to riot, no creature in the world so misled, as a Student in Athens.

Such a confusion of degrees, that the Scholler knoweth not his dutie to the Bachelor, nor the Bachelor to the Maister, nor the Maister to the Doctor. Such corruption of manners, contempt of Magistrates, such open sinnes, such priuie villanie, such quarrelling in the streets, such subtile practises in Chambers, as maketh my hart to melt with sorrow to think of it, and

should cause your minds Gentlemen to be penitent to remember it. Moreover, who doth know a Scholler by his habit? Is there any hat of so vnseemly a fashion, any doublet of so long a wast, any hose so short, any attyre, eyther so costlie or so courtlie, eyther so strange in making, or so monstrous in wearing, that is not worne of a Scholler? Haue they not now in steed of black cloth, black Veluet, in steede of course Sack-cloth, fine Silke? Be they not more like Courtiers then Schollers, more like Stage-players then Students, more like Ruffians of Naples then disputers of Athens? I would to GOD they did not imitate all other Nations in the vice of the minde, as they do in the attire of the body: For certainly, as there is no Nation, whose fashion in apparrell they do not vse, so there is no wickednes published in any place that they do not practise.

I thinke that in Sodom & Gomorra, there was neuer more filthines, neuer more pride in Rome, more poysoning in Italy, more lying in Crete, more priuie spoyling in Spayne, more idolatrie in Egypt, then is at this day in Athens, neuer such sects among the Heathens, such Scismes among the Turkes, such mis-belæfe among the Infidels, as is now among Schollers. Be there not many in Athens which thinke there is no God, no redemption, no resurrection?

What shame is this Gentlemen, that a place so renowned for good learning, should be so shamed for ill liuing? That where grace doth abound, sinne should so superabounde? That where the greatest profession of knowledge is, there should also be the least practising of honestie. I haue read of many Universities, as of Padua in Italie, Paris in Fraunce, Wittenberge in Germanie, in England of Oxford and Cambridge, which if they were halfe so ill as Athens, they were too too bad, and as I haue heard, as they be, they be starke naught. But I can speake the lesse against them, for that I was neuer in them, yet can I not choose but be grœued, that by report I am enforced rather to accuse them of vanitie, then excuse them any way. Ah Gentlemen, what is to be loked for, nay, what is not to be feared, when the Temple of Vesta where Virgins should liue, is like

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the Stewes fraught with Strumpets, when the Altar where nothing but sanctity and holines should be vsed, is polluted with vncleanneſſe, when the Vniuersities of Christendome, which should be the eyes, the lights, the leauen, the salt, the seasoning of the World, are dimmed with blinde concupiscence, put out with pride, and haue lost their sauour with impietie. Is it not become a by-word among the common people, that they had rather send they⁊ Children to the Cart then to the Vniuersitie, being induced so to say, for the abuse that raigneth in the Vniuersities, who sending they⁊ sonnes to attaine knowledge, find them little better learned, but a great deale worse lined then when they went: and not onely vnthrifts of they⁊ money, but also banquerouts of good maners. Was not this the cause that caused a simple woman in Greece to exclaime against Athens, saying: The Maister and ỳ Scholler, the Tutor and the Pupill be both agreed, for the one careth not howe little paine hee taketh for his monie, the other how little learning. I perceiue that in Athens there be no changelings: when of olde it was sayd to a Lacedemonian, that all the Grecians knew honestly, but not one practised it.

When Panthænea were celebrated in Athens, an olde man going to take a place, was mockingly reiected, at the last, comming among the Lacedemonians, all the youth gaue him place, which the Athenians liked well of. Then one of the Sparrans cryed out; Verily the Athenians know what should be doone, but they neuer do it. When one of the Lacedemonians had bene for a certaine time in Athens, seeing nothing but dauncing, dicing, banquetting, surfetting, and licentious behauior, returning home, he was asked how all things stood in Athens, to whom he answered, all things are honest there, meaning, that the Athenians accounted all things good, and nothing bad. How much abuses should or might be redressed in all Vniuersities, especially in Athens, if I were of authoritie to commaund, it should be seene, or of credite to perswade those that haue the dealing with them, it should soone be shewen. And vntill I see better reformation in Athens, my young Ephœbus shall not be

nurtured in Athens. I haue spoken all that you Gentlemen might see how the Philosophers in Athens practise nothing lesse then Philosophy, what Scholler is hee that is zealous at his Booke as Chrisippus, who had not his Mayde Melissa thrust meate in his mouth, had perrished with famine, being alwaies studying.

Who so watchfull as Aristotle, who going to bedde, would haue a ball of Brasse in his hand, that if he should be taken in a slumber, it might fall and wake him? No, no, the times are changed, as Ouid sayth, and we are changed in the times, let vs endeuour euery one to amend one, and we shall soone be amended: let vs giue no occasion of reproch, and wee shall more easily beare the burthen of false reports. And as we see by learning what we should doe, so let vs do as we learne, then shall Athens flourish, then shal the Students be had in great reputation, then shal learning haue his hire, and euery good Scholler his hope. But returne we once againe to Philo.

There is amongst men a trifold kind of life. Active, which is about ciuill function and administration of the Common-weale: Speculatiue, which is continuall meditation and studie: The third a life led, most commonly a lewde life, an idle and a vaine life, the life that the Epicures account their whole felicitie, a voluptuous life, replenished with all kind of vanity, if this active life be without Philosophy, it is an idle life, or at least a life euill imployed, which is worse: if the contemplatiue life be seperated frō the active, it is most vnprofitable. I would therefore haue my youth so to bestow his studie, as he may be both exercised in the common-weale to common profit, and wel imployed priuatly for his owne perfection, so as by his study the rule he shall beare may be directed, and by his gouernment his study may be increased: in this manner did Pericles deale in ciuill affaires: after this sort did Architas the Tarentine, Dyon the Syracusian, the Theban Epaminondas gouerne theyr Cities.

For the exercise of the body, it is necessary also some-what be added, that is, that the Child should be at such times permit-

ted to recreate himselfe, when his minde is ouercome with studie, least dull dulling himselfe with ouermuch industrie, he become vnfit afterward to conceiue readily: besides this, it will cause an apt disposition and naturall strength, that it before retayned. A good composition of the body, layeth a good foundation of old age, for as in the faire Sommer we prepare all things necessary for the cold Winter, so good manners in youth, and lawfull exercises, be as it were victualls and nourishment for age, yet are they labours and pastimes so to be tempered, that they weaken not their bodies more by play, then otherwise they should haue done by studie: and so to be vsed, that they addict not themselues more to the exercise of the limbs, then the following of learning: the greatest enemies to discipline, as Plato recounteth, are labours, and slæpe.

It is also requisite that he be expert in martiall affayres, in shooting, in darting, that he hawke and hunt, for his honest pastime and recreation: And if after all these pastimes, he shall sæme secure, nothing regarding his bookes, I would not haue him scourged with stripes, but threatened with wordes, not dulled with blowes like seruants, the which the more they are beaten, the better they beare it, and the lesse they care for it: for Children of good disposition, are eyther inticed by prayse to goe forward, or ashamed by dispraysg to commit the like offence: those of obstinate and blockish behauiour, are neyther with wordes to be perswadee, neyther with stripes to be corrected. They must now be taunted with sharp rebukes, straightwaies admonished with fayre wordes, nowe threatned a payment, by and by promised a reward, and dealt withal as Nurses do with theyr Babes, whom after they haue made to cry, they proffer the teate.

But diligent hæde must be taken, that hæ be not praysed aboue measure, least standing too much in his owne conceit, hæ becommeth obstinate in his owne opinions. I haue knowne many Fathers, whose great loue towards theyr Sonnes, hath bæne the cause in time that they loued them not: for when they sæ a sharpe wit in theyr Sonne to conceiue, for the desire they

haue, that hee should out-runne his fellowes, they loade him with continuall exercise, which is the onely cause that hee sinketh vnder the burthen, and giueth ouer in the plaine Fielde. Plants are nourished with litle raine, yet drowned with much, euen so the mind, with indifferent labour waxeth more perfect, with ouer-much study it is made fruitlesse.

Wee must consider that all our life is deuided into remission and studie. As there is watching, so is there sleepe: as there is warre, so is there peace: as there is Winter, so is there Sommer: as there be many working dayes, so is there also many Holy dayes: and if I may speake all in one word, ease is the sauce of labour, which is plainly to be seene, not onely in liuing things, but also in things without life. We vnbend the Bow that we may the better bend it: we vnloose the Harpe, that we may the sooner tune him: the body is kept in health, as well with fasting as with eating: the mind healed with ease, as wel as with labour. Those Parents are in my mind to be misliked, which commit the whole care of the Chylde, to the custodie of a hyreling, neyther asking, neither knowing, how their children profit in learning. For if the Father were desirous to examine his sonne in that which he hath learned, the Maister would bee more carefull what hee did teach: but seeing the Father careless what they learne, he is also secure what he teacheth. That notable saying of the Horse-keeper may be here applyed, which sayd, Nothing did so fat the horse as the eye of the King.

Moreouer, I would haue the memory of children continually to be exercised, which is the greatest furtheraunce to learning that can be. For thys cause they fayned in their old Fables, Memory to be the Mother of perfection. Children are to be chastised if they vse any filthy or vnseemely talke, for as Democrates sayth, the word is the shadow of the worke: they must be curteous in their behauiour, lowly in their speech, not disdaining their cockemates, or refraining their company: they must not liue wantonly, neither speake impudently, neyther be angry without cause, neither quarrellous without colour. A young man being peruerse in nature, and prowde in words and manners,

ners, gaue Socrates a spurne, who being moued by his fellows to giue him another: If sayd Socrates an Asse had kicked mee, would you also haue me to kick him againe: the great wisdom in Socrates in suppressing his anger, is worthy great commendation. Architas the Tarentine returning from warre, and finding his ground ouer-growne with weedes, and turned vp with Moales, sent for his Farmer, vnto whom hee sayde, If I were not angry, I would make thee repent thy ill husbandry. Plato hauing a seruaunt whose blisse was in filling of his belly, seeing him on a time idle and vnhoneste in behauiour, sayd, Out of my sight, for I am incensed with anger.

Although these examples be hard to imitate, yet should euerie man doe his endeuour to represse that hote and heady humor, which he is by nature subiect vnto. To be silent and discreete in company, though many think it a thing of no great waight, and importance, yet it is most requisite for a young man, and most necessary for my Ephœbus. It neuer hath been hurtfull to any to hold his peace: to speake, damage to many: what is kept in silence is bought, but what soeuer is blabbed out, cannot againe be recalled. We may see the cunning and curious worke of nature, which hath barred and hedged in nothing so strongly as the tongue, with two rowes of teeth, and there with two lyps: besides, she hath placed it farre from the hart, that it should not vtter that which the hart had conceiued. This also should cause vs to be silent, seeing those that ple much talke, though they speake truly, are neuer beleeued.

Wine therefore is to be refrained, which is tearmed to be the glasse of the minde, and it is an old Prouerbe, Whatsoeuer is in the hart of the sober man, is in the mouth of the drunkard. Bias holding his tongue at a feast, was tearmed there of a tatler to be a foole, who sayd: Is there any Wiseman that can holde his tongue amidst the Wine? Vnto whom Bias aunswered, There is no foole that can. A certaine Gentleman here in Athens inuited the Kings Legats to a costly and sumptuous feast, where also he assembled many Philosophers, and talking of diuers matters, both of the Common-weale and learning, onely

Zeno

Zeno sayd nothing. Then the Embassadour sayd, What shall we shew of thee, O Zeno, to the King? Nothing answered he, but that there is an olde man in Athens, that amidst the Potts could hold his peace.

Anacharsus supping with Solon, was found a sléepe, having his right hand before his mouth, and his left upon his priuities, whereby was noted, that the tongue should be rained with the strongest bridle. Zeno because hee would not be inforced to reueale any thing against his will by torments, byt off his toong, and spet it in the face of the Tyrant.

Nowe, when Children shall by wisedome and bée refraine from ouermuch tatling, let them also be admonished, that when they shal speake, they speake nothing but truth: to lye is a vice most detestable, not to be suffered in a slaue, much lesse in a son. But the greatest thing is yet behind, whether that those are to be admitted as cockmates with children, which loue them entirely, or whether they be to be banished from them. When as I sée many Fathers more cruell to their children then carefull of them, which thinke it not necessary to haue those about them that most tender them, then am I halfe as it were in a doubt to giue counsaile. But when I call to my remembrance, Socrates, Plato, Xenophon, Eschines, Sæbetes, and all those that so much commend the loue of men, which haue also brought vp many to great rule, reason, and pietie, then I am encouraged to imitate those, whose excellencie doth warrant my precepts to be true. If any shal loue the child for his comly countenance, him would I haue to be banished as a most dangerous and infectious beast: if he shal loue him for his Fathers sake, or for his owne good qualities, him would I haue to be with him alwayes, as ouerseéer of his manners, such hath it beene in times past, the loue of one Athenian to the other, and one Lacedemonian to the other.

But hauing sayde almost sufficient for the education of a Child, I will speake two or three words how he should be trayned when he groweth in yeeres. I cannot but mislike the nature of diuers Parents, which appoint ouerséers and Tutors

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for their children in their tender age, and suffer them when they come to be young men, to haue the bridle in their owne hand, knowing not that age requireth rather a hard Snaffle then a pleasant Bit, and is soner allured to wickednes then childhood. Who knoweth not the escapes of children, as they are small, so are they sone amended, eyther with threats they are to be remedied, or with faire promises to be rewarded. But the sinnes and faults of young men are almost or altogether intollerable, which giue themselues to be delicate in their diet, prodigall in their expences, vsing Dicing, Dauncing, Drunkennesse, deflowring of Virgins, abusing Wiues, committing adulteries, and accounting all things honest, that are most bad and abhominable.

Heere therefore must be vsed a due regard that their lust may be repressed, their ryot abated, their courage cooled: for hard it is to see a young man to be maister of himselfe, which yeldeth himselfe as it were a bond-slaue to fond and ouerlashing affections. Wise Parents ought to take good heede, especially at this time, that they frame their sonnes to modesty, eyther by threats or by rewards, either by faire promises or seuere practises, eyther shewing the miseries of those that haue beene ouercome with wildnesse, or the happinesse of them that haue contented themselues within the bands of reason: these two are as it were the Ensignes of vertue, the hope of honour, the feare of punishment. But chiefly, Parents must cause their youth to abandon the society of those which are noted of euill liuing and lewd behauiour, which Pythagoras seemed somewhat obscurely to note in these his sayings.

First, that one should abstaine from the taste of those things that haue blacke tailes: that is, we must not vse the company of those, whose corrupt manners do as it were make their life black. Not to goe aboue the ballance, that is, to reuerence iustice, neither for feare or flattery to leane vnto any one partially. Not to liue in idlenes, is, that sloth should be abhorred. That we should not shake euery man by the hand: that is, that wee should not contract friendship with all. Not to weare a straight

Ring: that is, that wee should leade our life so as we néde not to fetter it with chaines. Not to bring fire to the slaughter: is, that we must not prouoke any that is furious, with words. Not to eate our harts: that is, that wee should not vexe our selues with thoughts, consume our bodies with sighes, with sobbs, or with care to pine our carkases. To abstaine from Beanes, that is, not to meddle in ciuill affaires or businesse of the Commonweale, for in old time the election of Magistrates was made by pulling of Beanes. Not to put our meate in Scapio, that is, we should not speake of manners or vertues, to those whose minds be infected with vice.

Not to retire when we are come to the end of our race: that is, when we are at the point of death, we should not be oppressed with greefe, but willingly yéld to nature. But I wil returne to my former precepts: that is, that yong men should be kept from the company of those that are wicked, especially from the sight of the flatterer. For I say nowe, as I haue oftentimes before said, that there is no kind of beast so noysom as the flatterer, nothing that will soner consume both the sonne and the Father, and all honest friends.

When the Father exhorteth the sonne to sobriety, the flatterer prouoketh him to Wine: when the Father warneth him to continency, the flatterer alloureth him to lust: when the Father admonisheth him to thrift, the flatterer haleth him to prodigality: when the Father encourageth him to labour, the flatterer layeth a cushion vnder his elbowe to sléepe: bidding him to eate, drinke, and to be merry, for that the life of man is sone gone, and but as a short shadowe, and séeing that we haue but a while to liue, who would doo like a seruaunt? They say, that nowe their Fathers be olde, and doate through age like Saturnus. Hereof it commeth that young men, giuing not onely attentiue eare, but ready coyne to flatterers, fall into such misfortune: hereof it procéedeth, that they haunt the Stewes, marry before they be wise, and die before they thriue. These be the beasts which liue by the trenchers of yong Gentlemen, and consume the treasures of their reuenewes, these be they

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that ſoth yoong youths in all their ſayings, that vpholde them in all their doings, with a yea, or a nay, theſe be they that are at euery becke, at euery nodde, frée men by Fortune, ſlaues by frée will.

Wherefore, if there be any Father that would haue his children nurtured and brought vp in honeſty, let him expell theſe Panthers, which haue a ſwéete ſmell, but a deuouring minde: yet would I not haue Parents altogether precíſe, or too ſeuere in correction, but let them with mildnes forgiue light offences, and remember that they themſelues haue béene young: As the Phiſition by mingling bitter poyſons with ſwéet liquor, bringeth health to the body, ſo the Father with ſharp rebukes, ſeaſoned with louing lóks, cauſeth a redreſſe and amendment in the child. But if the Father be throughly angry vpon good occaſion, let him not continue his rage, for I had rather he ſhould be ſone angry then hard to be pleaſed, for when the Son ſhal perceaue, that the Father hath conceaued rather a hate thē a heat againſt him, he becommeth deſperate, neyther regarding his Fathers ire, neither his owne duty.

Some light faults let them diſſemble, as though they knew them not, and ſéeing them, let them not ſéeme to ſée them, and hearing them, let them not ſéeme to heare. We can eaſily forget the offences of our friends be they neuer ſo great, and ſhall we not forgiue the eſcapes of our children be they neuer ſo ſmall? We beare often-times with our ſeruaunts, and ſhall wee not ſome times with our ſonnes? The faireſt Jennet is ruled as well with the wand as with the ſpurre, the wildeſt childe is as ſone corrected with a word, as with a weapon. If thy ſonne be ſo ſtubborne, obſtinately to rebell againſt thée, or ſo wilfull to perſeuer in his wickednes, that neither for feare of puniſhment, neither for hope of reward, he is any way to be reclaimed, then ſéeke out ſome marriage fit for his degrée, which is the ſureſt bond of youth, and the ſtrongeſt chaine to fetter affections that can be found. Yet let his wife be ſuch a one, as is neither much noble in birth, or farre more richer in goods, but according to the wiſe ſaying: Chooſe one euery way as néere as may bee,

equall in both, for they that do desire great dowries, do rather marry themselues to the wealth, then to their wife.

But to returne to the matter: It is most requisite that Fathers, both by their discreete counsaile and honest conuersation, be an example of imitation to their children, that they seeing in their Parents, as it were in a glasse, the perfection of manners, they may be encouraged by their right liuing, to practise the like piety. For if a Father rebuke his childe for swearing, and bee himselfe a blasphemer, doth he not see that in detecting his sons vice, he also noteth his owne? If the Father counsaile his son to refraine Wine as most vnwholsome, and drink himselfe immoderatly, doth he not as well reprooue his owne folly, as rebuke his sonnes? Age alway ought to be a mirrour for youth: for where old age is impudent, there certainly youth must nods be shamelesse: where the aged haue no respect of their honourable and gray haires, there the young gallants haue little regard of their honest behauiour: and in one word to conclude all, where age is past gravity, there youth is past grace. The sum of all, where-with I would haue my Ephœbus induced, and how I would haue him instructed, shall briefely appeare in this following.

First, that hee be of honest Parents, nursed of his Mother, brought vp in such a place as is incorrupt, both for the ayre and manners, with such a person as is vndefiled, of great zeale, of profound knowledge, of absolute perfection, that hee be instructed in Philosophy, whereby he may attaine learning, and haue in all Sciences a smack, whereby he may readily dispute of anie thing: that his body be kept in his pure strength by honest exercise, his wit and memory by dilligent study: that hee abandon all allurements of vice, and continually encline to vertue: Which if it shall, as it may come to passe, then doe I hope that if euer Platoes Common-weale shall flourish, that my Ephœbus shall be a Cittizen: that if Aristotle fined any happy man, it will be my childe: if Tully confesse any to be an absolute Oratour, it will be my young youth. I am heere therefore Gentlemen, to exhort you, that with all industry you applie

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your minds to the ſtudy of Philoſophy, that as you profeſſe your ſelues Students, ſo you may be Students, that as you diſdaine not the name of Schollers, ſo you will not be found voide of the duty of Schollers: let not your mindes be carried away with vaine delights, as with trauailing into farre and ſtrange Countries, where you ſhall ſée more wickednes, then learne vertue and wit. Neither with coſtly attire of the new cut, the Dutch hat, the French hoſe, the Spaniſh Rapier, the Italian hilt, and I know not what.

Caſt not your eyes on the beauty of Women, leaſt ye caſt away your hart with folly, let not that fonde Loue wherewith youth fatteth himſelfe as fat as a foole, infect you: for as a ſnow being cut, though it be healed, there wil alwaies remain a ſcar, or as fine linnen ſtained with blacke inke, though it be waſhed neuer ſo often, will haue an yron mowle: ſo the minde once mangled or maimed with loue, though it be neuer ſo wel cured with reaſon, or cooled by wiſedome, yet there will appeare a ſcar, by the which one may geſſe the minde hath béene pearced, and a blemiſh, whereby one may iudge the hart hath bén ſtained. Refraine from dicing, which was the only cauſe that Pyreus was ſtriken to the hart, and from dauncing, which was the meanes that loſt Iohn Baptiſts head: I am not he that wil diſallow honeſt recreation, although I deteſt the abuſes. I ſpeake boldly vnto you, becauſe I my ſelfe know you: what Athens hath bén, what Athens is, what Athens ſhould be, I can geſſe. Let not euery Inne and Alehouſe in Athens be as it were your chamber, frequent not thoſe ordinary Tables, where eyther for deſire of delicate cates, or the méeting of youthfull companions, ye both ſpend your money vainly, and your time idle: imitate him in life, whom you ſéeme to honor for his learning. Ariſtotle, who was neuer ſéene in the company of thoſe, that idely beſtowed their time.

There is nothing more ſwifter then time, nothing more ſwéeter: we haue not as Seneca ſaith, little time to liue, but we léeſe much, neither haue we a ſhort life by nature, but we make it ſhorter by naughtineſſe: our life is long, if we know how to

vse it. Follow Apelles that cunning Painter, which would let no day passe ouer his head without a line, without some labour. It was prettily said of Hesiodas, let vs endeuour by reason to excell beasts, seeing beasts by nature excell men, although strictly taken it be not so, for that, man is indued with a soule, yet taken touching their perfection of senees in their kinde, it is most certaine. Doth not the Lyon for strength, the Turtle for loue, the Ant for labour, excell man? Doth not the Eagle see clearer, the Vulture smell better, the Moale beare lighter? Let vs therfore endeuour to excell in vertue, seeing in quality of the body we be inferiour to beasts.

And heere I am most earnestly to exhort you to modesty, in your behauiour, to duty to your Elders, to diligence in your studies. I was of late in Italy, where mine eares gloed, and my hart was galled, to heare the abuses that raigned in Athens, I cannot tell whether those things sprang by the lewd and lying lips of the ignorant, which are alwayes enemies to learning, or by the reports of such as sawe them, and sorrowed at them. It was openly reported of an old man in Naples, that there was more lightnes in Athens then in all Italy, more wanton youths of Schollers, then all Europe besides, more Papists, more Athiests, more Seas, more Schismes, then in all the Monarchies of the world, which things, although I thinke they be not true, yet can I not but lament, that they should be deemed to be true, and I feare me they be not altogether false: there can no great smoake arise, but there must be some fire, no great report, without great suspition. Frame therfore your lines to such integrity, your studies to attaining of such perfection, that neither ỹ might of the strong, neither the malice of the weake, neither the swift reports of the ignorant, be able to spot you with dishonesty, or note you of vngodlines.

The greatest harme that you can do vnto the enuious, is to do well: the greatest corasiue that you can giue vnto the ignorant, is to prosper in knowledge, the greatest comfort that you can bestow on your Parents, is to liue well, and to learne wel, the greatest commodity that you can yeld vnto your Country,

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is with wisedome to bestowe that talent, that by grace was giuen vnto you.

And hære I cannot chose but giue you that counsaile, that an old man in Naples gaue me most wisely, although I had then neither grace to follow it, neither wil to giue eare to it, desiring you not to reiect it, because I did once despise it. It was thus as I can remember word for word.

Descend into your owne consciences, consider with your selues the great difference betwæne staring and starke blinde, wit and wisedome, loue and lust: Be merry, but with modestie: be sober, but not sullen: be valiant, but not too ventrous: Let your attire be comely, but not too costly: your diet wholesome, but not excessiue: vse pastime as the word importeth, to passe the time in honest recreation: mistrust no man without cause, neither be you credulous without proofe: be not light to follow euery mans opinion, neyther obstinate to stand in your owne conceit: serue God, feare God, loue God, and God will so blesse you, as eyther your harts can wish, or your Friendes desire.

This was his graue and godlie aduise, whose counsaile I would haue you all to folow, frequent Lectures, vse disputations openly, neglect not your priuate studies, let not degrees be giuen for loue, but for learning, not for mony, but for knowledge: and because you shall be the better encouraged to follow my counsaile, I will be as it were an example my selfe, desiring you all to imitate me.

Euphues hauing ended his discourse, and finished those precepts which hee thought necessary for the instruction of youth, gaue his minde to the continuall study of Philosophy, insomuch as he becam publique Reader in the Vniuersity, with such commendation, as neuer any before him, in the which he continued for the space of tenne yæres, onely searching out the secrets of Nature, and the hidden misteries of Philosophie, and hauing collected into thæe volumes his Lectures, thought for the profit of young Schollers to set them forth in print, which if hee had done, I would also in this his Anatomie haue inserted, but

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hée altering his former determination, fell into this discourse with himselfe.

What Euphues, art thou so addicted to the study of the heathen, that thou hast forgotten thy God in heauen? shal thy wit rather be employed to the attaining of humaine wisedome, then diuine knowledge? Is Aristotle more deere to thee with his bookes, then Christ with his blood? What comfort canst thou finde in Philosophy for thy guilty conscience? What hope of the resurrection? What glad tidings of the Gospell?

Consider with thy selfe that thou art a Gentleman, yea, and a Gentile, and if thou neglect thy calling, thou art worse then a Iewe. Most miserable is the estate of those Gentlemen, which thinke it a blemish to their Auncestors, and a blot to their owne Gentrie, to reade or practise Diuinitie. They thinke it nowe sufficient for their felicity to ride well vppon a great horse, to hawke, to hunt, to haue a smacke in Philosophie, neyther thinking of the beginning of wisedome, neyther the ende, which is Christ: onely they account Diuinity most contemptible, which is, and ought to be most notable. Without this, there is no Lawyer, be he neuer so eloquent, no Phisition, be hee neuer so excellent, no Philosopher, be he neuer so learned, no King, no Keysar, be he neuer so royall in birth, so politique in peace, so expert in warre, so valiant in prowesse, but he is to be detested and abhorred.

Farewell therefore the fine and filed phrase of Cicero, the pleasant Elegies of Ouid, the depth and profound knowledge of Aristotle. Farewell Rethorick, farewell Philosophy, farewell, all learning, which is not sprung from the bowels of the holy Bible.

In this learning shall wee finde milke for the weake, and marrow for the strong, in this shall wee see howe the ignorant may be instructed, the obstinate confuted, the penitent comforted, the wicked punished, the godly preserued. Oh, I woulde Gentlemen would some-times sequester themselues from their owne delights, and imploy their wittes in searching these heauenly and diuine misteries. It is common, yea, and lamentable

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to see, that if a young youth haue the gifts of Nature, as a sharp wit, or of Fortune, as sufficient wealth to maintaine him, hee imployeth the one in the vaine inuentions of loue, the other in the vile brauerie of pryde: the one, in the passions of his mind, and promises of his Lady, the other, in furnishing of his body, and furthering of his lust. Whereof it commeth, that such vaine Ditties, such idle Sonnets, such enticing songs, are set forth to the gaze of the worlde, and griefe of the godly. I my selfe, knowe none so ill as my selfe, who in times past haue bene so superstitiously addicted, that I thought no heauen to the Paradise of Loue, no Angell to be compared to my Lady: but as repentance hath caused mee to leaue & loath such vaine delights, so wisedome hath opened vnto mee the perfect gate to eternall life.

Besides thys, I my selfe haue thought, that in Diuinitie there might be no eloquence which I might immitate, no pleasant inuention which I might follow: no delicate phrase that might delight me, but now I see, that in the sacred knowledge of Gods will, the onely eloquence, the true and perfect phrase, the testimony of saluation doth abide: and seeing without thys, all learning is ignorance, all wisedome meere folly: all wit, plaine bluntnesse: all iustice iniquitie: all eloquence, barbarisme: all beautie, deformitie: I wil spend all the remainder of my life in studying the olde Testament, wherein is prefigured the comming of my Sauiour, and the newe Testament, wherein my Christ dooth suffer for my sinnes, and is crucified for my redemption, whose bitter agonies should cast euery good Christian into a shiuering Ague, to remember his anguish: whose sweating of water and blood, should cause euery deuout and zealous Catholike to shed teares of repentance, in remembrance of his torments.

Euphues hauing discoursed thus with himselfe, did immediatly abandon all light company, all the disputations in schooles of Philosophy, and gaue himselfe to the Touchstone of holines in Diuinitie, accounting all other things as most vile and contemptible.

¶ Euphues to the Gentlemen Schollers in Athens.

THe Merchant that trauaileth for gaine, the Husbandman that toyleth for increase, the Lawyer that pleadeth for gold, the Crafts-man that seeketh to liue by his labor, all these after they haue fatted themselues with sufficient, either take their ease, or lesse paine then they were accustomed: Hippomanes ceased to runne when she had gotten the goale: Hercules to labour when he had obtained the victory: Mercurie to pipe when he had cast Argus in a slumber. Euery action hath his end, and then we leaue to sweat when we haue found the sweete. The Ant though shee toyle in Sommer, yet in Winter shee leaueth to trauaile. The Bee though she delight to suck the faire flower, yet is she at the last cloyed with the Honnie. The Spyder that weaueth the finest thred, ceaseth at the last, when she hath finished her webbe. But in the action and studie of the mind (gentlemen) it is farre otherwise, for hee that tasteth the sweete of learning, endureth all the sower of labour. Hee that seeketh the depth of knowledge, is as it were in a Labyrinth, in the which the farther he goeth, the farther he is from the end: or like the Bird in the lime-bush, which the more shee striueth to get out, the faster she sticketh in.

And certainly it may be said of learning, as it was fained of Nectar, the drink of the Gods, the which the more it was drunken, the more it would ouer-flow the brim of the Cup, neyther is it farre vnlike the stone that groweth in the River of Curia, the which the more it is cut, the more it increaseth.

And it fareth with him that followeth it, as with him that hath the Dropsie, who the more hee drinketh, the more he thirsteth. Therefore in my minde, the Student is at lesse ease then the Oxe that draweth, or the Asse that carieth his burthen, who neither at the bord when others eate, is voyd of labour, neither in his bed when others sleepe, is void of meditation.

But

But as in manuarie crafts, though they be all good, yet that is counted most noble, that is most necessarie: so in the actions and studies of the mind, although they be all woorthy, yet that deserueth greatest praise, which bringeth greatest profit. And so we commonly doe make the best account of that, which doth vs most good. Wee esteeme better of the Phisition that ministreth the potion, then of the Apothicarie that selleth the drugs. How much more ought we with all diligence, studie, and industrie, to spend our short pilgrimage, in the seeking out of our saluation. Vaine is Philosophy, vaine is Phisick, vaine is Law, vaine is all learning, without the taste of Diuine knowledge. I was determined to write notes of Philosophy, which had beene to feede you fat with folly: yet that I might seeme neyther idle, neyther you euill imployed, I haue heere set downe a briefe discourse, which of late I haue had with an Hereticke, which kept me from idlenes, and may if you read it, deter you from heresie. It was with an Atheist, a man in mine opinion monstrous, yet tractable to be perswaded. By this you shal see the absurd dotage of him that thinketh there is no God, or an vnsufficient God: yet here shall you find the summe of Fayth, which iustifieth onely in Christ, the weakenes of the Law, the strength of the Gospell, and the knowledge of Gods will. Here shall you finde hope if you be in dispaire, comfort, if you be distressed: if you thirst, drinke: meate if you hunger. If you feare Moses, who sayth: Without you fulfill the Law you shall perrish: behold Christ, which sayth, I haue ouer-come the Lawe. And that in these desperate dayes, wherein so many Sects are sowne, as in the wayning of the world, wherein so many false Christs are come, you might haue a certaintie of your saluation, I meane to set downe the Touch-stone, whereunto euerie one ought to trust, and by the which euery one should try himselfe: which if you follow, I doubt not, but that as you haue proouned learned Philosophers, you will also proceede excellent Diuines, which GOD graunt.

Euphues and Atheos.

ATHEOS. I am glad Euphues, that I haue found thee at leiſure, and partly that I might be merry, and partly that I might be perſwaded in a thing that much troubleth my conſcience. It is concerning GOD. There be many that are of this mind, that there is a GOD, whom they tearme the Creator of all things: a God, whom they call the Sonne, the Redeemer of the world: a God, whom they name the holy Ghoſt, the worker of all things, the Comforter, the Spirit: and yet they are of this oppinion alſo, that they be but one God, coequall in power, incomprehenſible, and yet a Trinitie in perſon. I for my part, although I am not ſo credulous to beleeue their curious opinions, yet am I deſirous to heare the reaſons that ſhould driue them vnto ſuch fond & frantick imaginations. For as I knowe nothing to bee ſo abſurd, which ſome of the Philoſophers haue not defended, ſo thinke I nothing ſo erronious, which ſome of our Catholikes haue not maintained. If there were, as diuers dreame, a God ý would reuenge the oppreſſion of the widdowes and fatherleſſe, that would reward the zeale of the merciful, pitty the poore, and pardon the penitent, then would the people either ſtand in greater awe, or owe more loue towards their God.

I remember Tully diſputing of the nature of Gods, bringeth Dioniſius as a ſcoffer of ſuch vaine and deuiſed deuiſes, who ſeeing Æſculapius with a long beard of golde, and Apollo his Father beardleſſe, played the Barber and ſhaued it from him, ſaying: It was not decent that the ſonne ſhould haue a beard, and the Father none. Seeing alſo Iupiter with an ornament of gold, take it from him, ieſting thus: In Sommer thys array is too heauie, in Winter too colde, heere I leaue one of Wollen, both warmer for the cold, and lighter for the heate. Hee comming alſo into the Temple, where certaine of the Gods with golden gifts ſtretched out their hands, take them away, ſaying:

sing: Who wil be so mad, as to refuse things so gentlie offered. Dost thou not see Euphues, what smal account he made of their Gods? For at last, saylng into the Country with a prosperous winde, he laughing sayd: Loe, see you not my maisters howe well the Gods reward our sacrilege. I could rehearse infinite opinions of excellent men, who in this poynt holde on my side, but especially Pythagoras. And in my iudgement, if there be any God, it is the world wherein we liue, that is the onely God. What can we behold more noble then the world, more fayre, more beautifull, more glorious? What more maiestical to the sight, or more constant in substance? But this by the way Euphues, I haue greater and more forcible arguments to confirme mine opinion, and to confute the errour of those, that imagine that there is a God, but first I would gladly heare thee shape an aunswere to that which I haue said: for well I know, that thou art not onely one of those which beleeue that there is a God, but of them also which are so precise in honouring him, that they be scarce wise in helping themselues.

Euphues. If my hope Atheos were not better to conuert thee, then my hap was heere to conferre with thee, my heart would breake with griefe, which beginneth freshly to bleede for sorrow: Thou hast stroken me into such a shiuering & cold terrour, at the rehearsing of this thy monstrous opinion, that I looke euery minute when the ground should open to swallowe thee vp, and that God which thou knowest not, shoulde with thunder from heauen, strike thee to hell.

Was there euer Barbarian so senceleſſe, euer miscreant so barbarous, that did not acknowledge a liuing and euerlasting Iehouah? I cannot but tremble at the remembraunce of his Maiestie, and dost thou make a mockery? O iniquity of times, O corruption of maners, O blasphemie against the Heauen. The Heathen man sayth, yea, that Tully whom thou thy selfe alleadgest, that there is no Nation so barbarous, no kinde of people so sauage, in whō there resteth not this perswasion, that there is a God, and euen they that in other parts of their lyfe, seeme very little to differ from brute Beasts, doe continuallie

kéepe a certaine ſéede of Religion: ſo throughly hath this common principle poſſeſſed all mens mindes, and ſo faſt it ſticketh to all mens bowels. Yea, Idolatry it ſelfe is a ſufficient proofe of this perſwaſion: for we ſée how willingly man abaſeth himſelfe to honour other creatures, to doe homage to ſtocks, and to goe on pilgrimage to Images. If therefore man, rather then he will haue no God, doe worſhip a ſtone, how much more art thou duller then a Stone, which goeſt againſt the opinion of all men?

Plato, a Philoſopher, would often ſay, there is one whom we may call God omnipotent, glorious, immortall, vnto whoſe ſimilitude, wée that creepe heere on the earth, haue our ſoules framed: What can be ſayd more of a Heathen, yea, what more of a Chriſtian?

Ariſtotle when hee could not find out by the ſecrecie of Nature, the cauſe of the ebbing and flowing of the Sea, cried with a loude voyce, O thing of things, haue mercy vpon me.

Cleanthes alleadged foure cauſes which might induce man to acknowledge a God: the firſt, by the fore-ſéeing of things to come: the ſecond, by the infinite commodities which we daily reape, as by the temperature of the Ayre, the fatneſſe of the Earth, the fruitfulnes of Trées, Plants, and Herbes, the abundance of all things that may either ſerue for the neceſſity of many, or the ſuperfluitie of a fewe: the third, by the terror that the minde of man is ſtroken into, by the lightnings, thunderings, tempeſts, hayles, ſnowe, earth-quake, peſtilence: by the ſtrange and terrible ſights which cauſe vs to tremble, as the raining of blood, the firie impreſſions in the Element, the ouer-flowing of floodes in the earth, the prodigious ſhapes and vnnaturall formes of men, of beaſts, of byrdes, of fiſhes, of all creatures, the appearing of blazing Comets, which euer prognoſticate ſome ſtrange mutation: the ſight of two Sunnes, which happened in the Conſulſhip of Tudatanus and Aquilius: with theſe things mortall men being affrighted, are inforced to acknowledge an immortall and omnipotent God. The fourth, by the equality of moouing in the Heauen, the courſe of the Sun,

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the order of the ſtarres, the beautifulnes of the Element, the ſight whereof might ſufficiently induce vs to beléeue, they proceéd not by chance, by nature, or deſtinie, but by the eternal and diuine purpoſe of ſome omnipotent Deitie. Hereof it came, that when the Philoſophers could giue no reaſon by Nature, they would ſay, there is one aboue Nature, another would call him the firſt mouer, another the ayder of Nature, and ſo forth.

But why goe I about in a thing ſo manifeſt, to vſe proofes ſo manifold? If thou denie the truth, who can proue it, if thou denie that blacke is black, who can by reaſon reproue thée, when thou oppoſeſt thy ſelfe againſt reaſon. Thou knoweſt that manifeſt truths are not to be proued, but beléeued, and that he that denieth the principles of any Art, is not to be confuted by arguments, but to be left to his owne folly. But I haue a better opinion of thée, and therefore I meane not to trifle with Philoſophy, but to try this by the touchſtone of the Scriptures.

We reade in the ſecond of Exodus, that when Moſes deſired of God to know what he ſhould name him to the Children of Iſraell: he aunſwered, thou ſhalt ſay, I am that I am. Again, I am that I am. Againe, Yée that is, hath ſent mee vnto you. The Lord euen your God, he is God in the Heauen aboue, and in the Earth beneath, I am the firſt, and the laſt I am: I am the Lord, and there is no other beſides me. Againe, I am the Lord, and there is none other, I haue created the light & made darkenes, making peace and framing euill. If thou deſire to vnderſtand what God is, thou ſhalt heare. He is euen a conſuming fire, the God of reuenge, the God of iudgement, the liuing God, the ſearcher of the raines, he that made all things of nothing, Alpha and Omega, the beginning, and yet without beginning: the end, and yet euerlaſting. One at whoſe breath the Mountaines ſhall ſhake, whoſe ſeate is the loftie Cherubins, whoſe foote-ſtoole is the Earth. Inuiſible, yet ſéeing all things, a iealous God, a louing God, miraculous in all poynts, in no part monſtrous. Beſides this, thou ſhalt well vnderſtand, that hee is ſuch a God, as will puniſh him whatſoeuer hee be, that blaſphemeth his name, for holy is the Lord. It is written, bring

out

out the blasphemer without the Tents, & let all those that heard him, lay their hands vpon his head, and let all the people stone him. He that blasphemeth the name of the Lord, shall dye the death. Such a iealous God, that whosoeuer committeth idolatry with strange Gods, hee will strike with terrible plagues. Turne not to Idols, neither make Gods with hands, I am the Lord your God. Thou shalt make no Image, which the Lorde thy God abhorreth. Thou shalt haue no new God, neither worship any strange Idol. For all the Gods of the Gentiles are deuils. My sonnes, keepe your selues from Images, the worshipping of Idols is the cause of all euill, the beginning and the end. Cursed be that man that ingraueth any Images, it is an abhomination before the Lord. They shall be confounded that worship grauen Images, or glory in Idols. I wil not giue my glorie to another, nor my praise to grauen Images.

If all these testimonies of the Scriptures cannot make thee to acknowledge a liuing God, harken what they say of such as be altogether incredulous. Euery vnbeleeuer shal die in his incredulitie. Woe be to those that be loose in hart, they beleeue there is no God, and therefore they shal not be protected of him. The wrath of the Lord shal kindle against an vnbeleeuing Nation. If ye beleeue not, ye shal not endure. Hee that beleeueth, shall not be damned. He that beleeueth not, is iudged alreadie. The portion of the vnbeleeuers, shal be in the Lake that burneth with fire and brimstone, which is the second death.

If thou feele in thy selfe Atheos, any spark of grace, pray vnto the Lord that he will cause it to flame, if thou haue no feeling of fayth, yet pray, and the Lord will giue abundance: For as hee is a terrible GOD, whose voyce is like the rushing of many waters, so is he a mercifull GOD, whose wordes are as soft as Dyle. Though he breathe fire out of his nosethrils against sinners, yet is he milde to those that aske forgiuenesse. But if thou be obstinate, that seeing, thou wilt not see, & knowing, thou wilt not acknowledge, then shal thy hart be hardened with Pharao, and grace shall be taken away from thee with Saule.

Thus

Thus sayth the Lord, who so beléeueth, shall not perrish, heauen and earth shall passe, but the word of the Lord shall indure for euer.

Submit thy selfe before the throne of his Maiestie, and his mercy shall saue thée: Honour the Lorde, and it shall be well with thée. Beside him feare no strange God. Honour the Lord with all thy soule. Offer vnto God the sacrfice of prayse. Bee not like the Hypocrites, which honour God with their lips, but be farre from him with theyr harts, neyther like the fole, that sayth in his hart, there is no God.

But if thou wilt still perseuer in thine obstinacie, thine end shal be worse then thy beginning, the Lord, yea, thy Sauiour, shal come to be thy Iudge, when thou shalt behold him come in glory, with millions of Angels, and Archangels, when thou shalt sée him appeare in thunderings and lightnings, and flashings of fire, when the mountaines shal melt, and the heauens be wrapped vp like a scrowle, when all the earth shal tremble, with what face wilt thou behold his glory, that deniest his Godhead?

How canst thou abide his presence, that beléeuest not his essence? What hope canst thou haue to be saued, which diddest neuer acknowledge any to be thy Sauiour? Then shall it be sayd vnto thée, and to all those of thy Sect, (vnlesse you repent) Depart all you workers of iniquity, there shal be wéeping and gnashing of teeth. When you shal sée Abraham, Isaac, and Iacob, and all the Prophets in the Kingdome of GOD, and ye to be thrust out: you shall conceiue heate, and bring forth wood, your owne consciences shal consume you like fire.

Héere dost thou sée Atheos, the threatnings against vnbeléeuers, and the punishment prepared for miscreants. What better and sounder proofe canst thou haue that there is a God, then thine owne conscience, which is vnto thée a thousand witnesses? Consider with thy selfe that thy soule is immortall, made to the Image of the almightie God: be not curious to enquire of God, but carefull to beléeue, neither be thou desperate, if thou sée thy sinnes abound, but faythfull to obtaine mercy, for

the Lord will saue thée, because it is his pleasure. Search therfore the Scriptures, they testifie of him.

Atheos. Truly Euphues you haue said somewhat, but you go about contrary to the custome of Scholes, which me thinks you should diligently obserue, béeing a professed Philosopher: For when I demaund by what reason men are induced to acknowledge a God, you confirme it by course of Scripture, as who should say, there was not a relation betweene God and the Scripture, because as the olde Fathers define, without Scripture there were no God, no Scripture without a God. Whosoeuer therfore denieth a Godhead, denieth also the Scriptures which testifie of him. This is in my opinion absurdum per absurdius, to proue one absurditie by another. If thou canst as substantially by reason proue thy authoritie of Scriptures to be true, as thou hast proued by Scriptures there is a God, then will I willingly with thée both beléeue the Scriptures, and worship thy God. I haue heard that Antiochus commaunded all the coppies of the Testament to be burnt, frō whence therefore haue we these newe Bookes, I think thou wilt not say by Reuelation, therefore goe forward.

Euphues. I haue read of the milk of a Tigresse, that the more Salt there is thrown into it, the fresher it is, and it may be that either thou hast eaten of that milke, or that thou art the whelpe of that Monster, for the more reasons that are beaten into thy head, the more vnreasonable thou séemest to be, the greater my authorities serue, the lesser is thy beléefe. As touching the authoritie of Scriptures, although there be many arguments which do proue, yea, and enforce the wicked to confesse that the Scriptures came from God, yet by no other meane then by the secret testimonie of the holy Ghost, our harts are truly perswaded, that it is God which speaketh in the Law, in the Prophets, in the Gospell, the orderly disposition of the wisedom of God, the doctrine sauouring nothing of earthlines, the godly agréement of all parts among themselues, and especially the baseneſſe of contemptible words, vttering the high misteries of the heauenly Kingdome, are second helps to establish the Scripture.

Moreouer,

Moreouer, the antiquitie of the Scripture, whereas the Bookes of other Religions are later then the bookes of Moses, which yet doth not himselfe inuent a new God, but setteth forth to the Israelites the God of theyr Fathers. Whereas Moses doth not hide the shame of Leuy his Father, nor the murmuring of Aaron his brother, and of Mary his sister, nor doth aduaunce his owne children: the same are arguments, that in his Booke is nothing fained by man. Also the miracles that happened afwel at the publishing of the Law, as in all the rest of the time, are infallible proofes that the Scriptures proceeded frō the mouth of God: Also, whereas Moses speaketh in the person of Iacob, assigneth gouernment to the Tribe of Iuda, and where hee telleth before of the calling of the Gentiles, wherof the one came to passe foure hundreth yeeres after, the other almost two thousand yeeres, these are arguments, that it is God himselfe that speaketh in the Bookes of Moses.

Whereas Esay telleth before of the captiuity of the Iewes, and theyr restoring by Cyrus (which was borne an hundreth yeeres after the death of Esay,) and whereas Ieremie before the people were led away, appointeth their exile to continue threescore and ten yeeres. Whereas Ieremie and Ezechiell, being far distant places the one from the other, doe agree in all their sayings. Where Daniell telleth of thinges to come fiue hundreth yeeres after. These are most certaine proofes to establish the authoritie of the bookes of the Prophets. The simplicity of the speech of the first three Euangelists, containing heauenly misteries, the prayse of Iohn, thundering from on high with waighty sentences, the heauenly Maiestie shining in the writings of Peter and Paule, the suddaine calling of Mathew from the receit of custome, the calling of Peter and Iohn from the Fisher boates, to the preaching of the Gospell, the conuersion and calling of Paule, beeing an enemie to the Apostleship, are signes of the holie Ghost speaking in them. The consent of so manie ages, of so sundry Nations, and of so diuers minds, in embracing the Scriptures, and the rare godlinesse of some ought to establish the authoritie thereof among vs. Also the blood of so

many Martyrs, which for the confession thereof haue suffered death with a constant and sober zeale, are vndoubted testimonies of the truth and authoritie of the Scriptures.

The miracles that Moses recounted, are sufficient to perswade vs, that God, yea, the God of hoasts, set down the Scriptures. For this that he was carried in a cloud vp into ỳ Mountaine: that there euen vnto the fortith day hee continued without the companie of men. That in the very publishing of the Lawe, his face did shine as it were beset with the Sun-beams, that lightnings flashed round about, that thunder and noyses were each where heard in the ayre, that a Trumpet sounded, beeing not sounded with any mouth of man. That the entry of the Tabernacle by a cloude set betweene, was kept from the sight of the people, that his authority was so miraculously reuenged with the horrible destruction of Corah, Dathan, and Abiron, and all that wicked faction, that the Rocke stroken with a rod, did by and by poure foorth a Riuer, that at his prayer it rained Manna from Heauen. Did not God herein commend him from heauen as an vndoubted Prophet.

Nowe as touching the tyrannie of Antiochus, which commaunded all the Bookes to be burned: heerein Gods singuler prouidence is seene, which hath alwayes kept his word, both from the mightie that they should not extinguish the same, and from the malitious, that they could neuer diminish it. There were diuers coppies which God of his great goodnes had kept from the bloody proclamation of Antiochus, and by and by followed the translating of them into Greeke, that they might be published vnto the whole world. The Hebrue tongue lay not onely vnesteemed, but almost vnknowne, and surely, had it not beene Gods will to haue his Religion prouided for, it had altogether perrished.

Thou seest Atheos, howe the Scriptures come from the mouth of God, and are written by the finger of the holy Ghost in the consciences of the faythfull. But if thou be so curious to aske other questions, or so quarrellous to striue against the truth, I must aunswere thee, as an olde Father aunswered a young

young foole, which needes would know what GOD did before hee made Heauen, to whom he sayd, Hell, for such curious inquisitours of Gods secrets, whose wisedome is not to be comprehended: for who is he that can measure the wind, or way the fire, or attaine vnto the vnsearchable iudgements of the Lord? Besides this, where the holy Ghost hath ceased to sette downe, there ought we to cease to enquire, seeing we haue the sufficiencie of our saluation contayned in holy Scripture. It were an absurditie in Schooles, if one being vrged with a place of Aristotle, could find no other shift to auoyde a blanke, then in doubting whether Aristotle spake such wordes or no. Shall it then be tollerable to denie the Scriptures, hauing no other colour to auoide an inconuenience, but by doubting whether they proceede frō the holy Ghost? But that such doubts arise among many in our age, the reason is their little fayth, not the sufficient proofe of the same.

Thou mayst as well demaunde, howe I proue white to be white, or blacke, blacke, and why it should be called white rather then greene. Such grosse questions are to be aunswered with slender reasons, and such idle heads should be scoffed with adle aunswers. Hee that hath no motion of God in his minde, no feeling of the spirit, no tast of heauenly things, no remorse of conscience, no sparke of zeale, is rather to be confounded by torments then reasons, for it is an euident and infallible signe, that the holy Ghost hath not sealed his conscience, whereby he might cry Abba Father, I could alleadge Scripture to proue that the godly should refraine from the company of the wicked, which although thou wilt not beleeue, yet wil it cōdemne thee. S. Paule sayth, I desire you brethren, that you abstaine from the company of those that walke inordinately. Againe, My Sonne, if sinners shall flatter thee, giue no eare vnto them, flie from the euill, and euill shall flie from thee.

And surely, were it not to confute thy detestable Heresie, and bring thee if it might be, to some taste of the holy Ghost, I would abandon all place of thy abode, for I thinke ỳ ground accursed whereon thou standest: Thy opinions are so monstrous,

that I cannot tell whether thou wilt call a doubt, also whether thou haue a soule, or no, which if thou doe, I meane not to waste wind in proouing that which thine infidelitie will not permitte thee to beleeue, for if you hast as yet felt no taste of the Spirit working in thee, then sure I am, that to proue the immortalitie of the soule were vaine: if thou haue a secrete feeling, then it were needlesse. And God grant thee that glowing and sting in conscience, that thy soule may witnes to thy selfe that there is a liuing God, and thy hart shed drops of blood as a token of repentance, in that thou hast denied that God, and so I commit thee to God, and that which I cannot do with any perswasion, I will not leaue to attempt with my prayer.

Atheos. Nay stay a while good Euphues, and leaue not him perplexed with feare, whom thou mayst make perfect by faith: for now I am brought into such a double and doubtful distresse, that I know not how to turne, if I beleeue not the Scriptures, then shall I be damned for vnbeleefe: if I beleeue them, then shall I be confounded for my wicked life. I knowe the whole course of the Bible, which if I should beleeue, then must I also beleeue that I am an abiect. For thus saith Heli to his Sonnes: If man sinne against man, God can forgiue it, if against God, who shall intreat for him. He that sinneth, is of the deuill, the reward of sin is death, thou shalt not suffer the wicked to liue: take all the Princes of the people, and hang them against the Sunne on Gibbets, that my anger may be turned from Israell: These sayings of holy Scripture cause mee to tremble & shake in euery sinnow.

Againe, this saith the holy Bible, Now shall the scourge fal vpon thee, for thou hast sinned: behold I am a curse before you to day, if you shall not hearken to the commaundements of the Lord, all they that haue forsaken the Lord shall be confounded. Furthermore, where threats are poured out against sinners, my hart bleedeth in my belly to remember them.

I will come vnto you in iudgement, sayth the Lord, and I will be a swift and a seuere witnesse: offenders, adulterers, and those that haue committed periurie, and retained the duties of hirelings,

hirelings, oppreſſed the widdowes, miſuſed the ſtranger, and thoſe that haue not feared mee the Lord of Hoaſts, Out of my mouth ſhall come a two edged ſword.

Behold, I come quickly, and bring my reward with mee, which is, to yeild to euery one according to his deſerts.

Great is the day of the Lord, and terrible, and who is he that can abide it? What ſhall I than doe, when as the Lorde ſhall ariſe to iudge, and when he ſhall demaund, what ſhall I anſwere? Beſides this, the names that in holy Scriptures are attributed to God, bring a terrour of my guilty conſcience. Hee is ſaid to be a terrible God, a God of reuenge, whoſe voyce is like the thunder, whoſe breath maketh all the corners of the earth to ſhake and tremble.

Theſe thinges Euphues teſtifie vnto my conſcience, that if there be a GOD, hee is the GOD of the righteous, and one that will confound the wicked. Whether therefore ſhall I goe, or who may auoyde the day of vengeance to come? If I goe to Heauen, that is his ſeate: if into the earth, that is his foote-ſtoole, if into the deapth, there he is alſo?

Who can ſhroude himſelfe from the face of the Lorde, or where can one hide him that the Lord may not finde him? His words are like fire, and the people like dry wood, and ſhall be conſumed.

Euphues. Although I cannot but reioyce to heare thee acknowledge a God, yet muſt I needs lament to ſee thee ſo much diſtruſt him. The druill that roaring Lyon, ſeeing his pray to be taken out of his iawes, alleadgeth all Scripture that may condemne the ſinner, leauing all out that ſhould comfort the ſorrowfull. Much like vnto the deceitfull Phiſition, which recounteth all thinges that may endamage the Patient, neuer telling any thing that may recure him.

Let not thy conſcience be agreeued, but with a penitent hart renounce all thy former iniquities, and thou ſhalt receiue eternall life. Aſſure thy ſelfe, that as God is a Lord, ſo he is a Father, as Chriſt is a Iudge, ſo he is a Sauior: as there is a Law ſo there is a Goſpell. Though God haue leaden hands, which when

when they ſtrike pay home, yet hath he leaden feete, which are as ſlowe to ouer-take a ſinner. Heare therefore the great comfort flowing in euery leafe and line of the Scripture, if thou be penitent.

I my ſelfe am euen hee, which doth blot out thy tranſgreſſions, and that for mine owne ſake, and I will not be mindful of thy ſinnes. Behold, the Lords hande is not ſhortned that it cannot ſaue, neither his eare heauie, that it cannot heare. If your ſinnes were as Crimoſin, they ſhal be made whiter then ſnow, and though they were redde as Scarlet, they ſhal be made like white wooll: If we confeſſe our offences, hee is faythfull and iuſt: ſo that he will forgiue vs our ſinnes. GOD hath not appoynted vs vnto wrath, but vnto ſalvation. By the meanes of our Lord Jeſus Chriſt, the earth is filled with the mercy of the Lorde. It is not the will of your Father which is in Heauen, that any one of theſe little ones ſhould perriſh. God is rich in mercie, I will not the death of a ſinner, ſayth the Lord God, returne and liue. The Sonne of man came not to deſtroy, but to ſaue. God hath mercy vpon all, becauſe he can doe all, God is mercifull, long ſuffering, and of much mercie. If the wicked man ſhall repent of his wickednes which hee hath committed, and keepe my commaundements, doing iuſtice and iudgement, he ſhall liue the life, and ſhal not die. If I ſhal ſay vnto the ſinner, thou ſhalt die the death, yet if he repent and doe iuſtice, hee ſhall not die.

Call to thy minde the great goodneſſe of GOD in creating thee, his ſinguler loue in giuing his Sonne for thee. So God loued the worlde, that hee gaue his onely begotten Sonne, that whoſoeuer beleeued in him might not perriſh, but haue euerlaſting life. God hath not ſent his Sonne to iudge the world, but that the world might be ſaued by him. Can the Mother, ſayth the Prophet, forget the child of her wombe, and though ſhe be ſo vnnaturall, yet will I not be vnmindfull of thee. There ſhall be more ioy in heauen for the repentance of one ſinner, then for ninety and nine iuſt perſons. I came not (ſayth Chriſt) to call the righteous, but ſinnes to repentance. If any man ſinne,

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we haue an aduocate with the Father, Iesus Christ the righteous, he is the propitiation for our sinnes, and not for our sinnes onely, but for the sinnes of the whole world. I write vnto you little children, because your sinnes be forgiuen, for his names sake. Doth not Christ say, that whatsoeuer wee shall aske the Father in his name, we shall obtayne? Doth not GOD say: This is my beloued Sonne in whom I am well pleased, heare him?

I haue read of Themistocles, which hauing offended Phillip the King of Macedonia, and could no way appease his anger, mæting his yong Sonne Alexander, toke him in his armes and met Phillip in the face: Phillip seeing the smiling countenance of the childe, was well pleased with Themistocles. Euen so, if through thy manifold sinns and haynous offences, thou prouoke the heauy displeasure of thy God, insomuch as thou shalt tremble for horrour, take his onely begotten and welbeloued Sonne Iesus in thine armes, and then he neither can or will be angry with thee. If thou haue denied thy God, yet if thou góe out with Peter and weepe bitterly, God wil not deny thee. Though with the prodigall Sonne thou wallow in thine owne wilfulnes, yet if thou returne again sorrowfull, thou shalt be receaued. If thou be a grieuous offender, yet if thou come vnto Christ with the woman in Luke, and wash his feete with thy teares, thou shalt obtaine remission.

Consider with thy selfe the great loue of Christ, and the bitter torments that he endured for thy sake, which was enforced through the horrour of death, to crie with a loude voyce, Eloi, Eloi, lamasabathani, My God, my God, why hast thou forsaken me, and with a groaning spirit to say, My soule is heauy vnto the death, tarry heere and watch: and againe, Father, if it be possible, let this cup passe from me. Remember howe he was crowned with thornes, crucified with thæues, scourged and hanged for thy saluation, how he sweat water and blood for thy remission, howe hee endured euen the torments of the damned spirits for thy redemption, howe he ouercame death, that thou shouldest not die, howe he conquered the deuill that thou mightest

test not be damned. When thou shalt record what he hath done to purchase thy freedome, how canst thou dread bondage? When thou shalt behold the agonies and anguish of minde that he suffered for thy sake, howe canst thou doubt of the release of thy soule? When thy Saviour shall be thy Judge, why shouldest thou tremble to brare of iudgement? When thou hast a continuall Mediatour with God the Father, how canst thou distrust of his favour.

Turne therfore vnto Christ with a willing hart, and a wailing minde for thy offences, who hath promised, that at what time so euer a sinner repenteth him of his sinnes, he shall be forgiuen: who calleth all those that are heavy laden, that they might be refreshed: who is the dore to them that knock, the way to them that seek, the truth, the rock, the corner stone, the fulnes of time, it is he that can and will poure Oyle into thy wounds. Who absolued Mary Magdalen from her sinnes, but Christ? Who forgaue the theefe his robbery & manslaughter, but Christ? Who made Mathew the Publican and tolegatherer, an Apostle and Preacher, but Christ? Who is that good shepheard that fetcheth home the stray shepe so lovingly vpon his shoulders, but Christ? Who receaued home the lost Sonne, was it not Christ? Who made of Saule a persecuter, Paule an Apostle, was it not Christ? I passe ouer diuers other Histories both of the old and new Testament, which do abundantly declare what great comfort the faithfull penitent sinners haue alwaies had in hearing the comfortable promises of Gods mercy. Canst thou then Atheos, distrust thy Christ, who reioyceth at thy repentance? Assure thy selfe, that through his passion and blood-shedding, Death hath lost his sting, the deuill his victory, & that the gates of hell shal not prevaile against thee. Let not therfore that blood of Christ be shed in vaine, by thine obstinate and hard hart. Let this perswasion rest in thee, that thou shalt receaue absolution freely, and then shalt thou feele thy soule euen as it were to hunger and thirst after righteousnes.

Atheos. Well Euphues, seeing the holy Ghost hath made thee a meane to make me a man (for before the last of the Gospell I

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was worse then a beast) I hope the same spirit will also lighten my conscience with his word, and confirme it to the end in constancie, that I may not onely confesse my Christ faithfully, but also preach him freely, that I may not onely be a Minister of his word, but also a Martir for it, if it be his pleasure.

O Euphues, howe much am I bound to the goodnesse of almighty GOD, which hath made me of an Infidell a beleeuer, of a cast-away a Christian, of an Heathenly Pagan, a heauenlie Protestant. O howe comfortable is the feeling and tast of grace, how ioyfull are the glad tydings of the Gospel, the faithfull promises of saluation, the free redemption of the soule. I wil endeuour by all meanes to confute those damnable, I knowe not by what name to tearme them, but blasphemers I am sure, which if they be no more, certainely they can be no lesse. I see nowe the odds betweene light and darknesse, fayth and frowardnesse, Christ and Beliall. Be thou Euphues a witnesse of my fayth, seeing thou hast beene the instrument of my beleefe, and I will pray that I shewe it in my life, as for thee I account my selfe so much in thy debt, as I shall neuer be able with the losse of my lyfe to render thee thy due: but God which rewardeth the zeale of all men, will I hope blesse thee, and I wil pray for thee.

Euphues. O Atheos, little is the debt thou owest me, but great is the comfort I haue receaued by thee. Giue the praise to God, whose goodnes hath made thee a member of the mistical body of Christ, and not only a brother with his Sonne, but also coheritour with thy Sauiour.

There is no hart so hard, no Heathen so obstinate, so miscreant or Infidell so impious, that by grace is not made as supple as Oyle, as tractable as a sheepe, as faithfull as any.

The Adamant though it be so hard that nothing can bruse it, yet if the warme blood of a Goate be poured vpon it, it bursteth: Euen so although the heart of the Athiest and vnbeleeuer be so hard, that neyther reward nor reuenge can mollifie it, so stout, that no perswasion can breake it: yet if the grace of God purchased by the blood of Christ, doo but once touch it, it rendeth in

sunder, and is enforced to acknowledge an omnipotent and everlasting Iehouah: Let vs therefore both (Atheos I will not now call thee, but Theophilus) flie vnto that Christ which hath through his mercy, not our merrits, purchased for vs the inheritance of everlasting life.

Certaine Letters writ by Euphues to his friends.

Euphues to Philautus.

IF the course of youth had any respect to the staffe of age, or the living man any regard to the dying mould, wee would with greater care, when wee were young, shunne those thinges which should greeue vs when we be olde: and with more severitie direct the sequell of our life, for feare of present death. But such is eyther the vnhappines of mans condition, or the vntowardnes of his crooked Nature, or the wilfulnes of his minde, or the blindnes of his heart, that in youth he surfetteth with delights, preuenting age: or if he liue, continueth in dotage, forgetting death. It is a world to see, how in our flourishing time, when we best may, we be worst willing to thrive: and how in the fading of our daies, when we most should, we haue least desire to remember our end.

Thou wilt muse Philautus, to heare Euphues preach, who of late had more mind to serue his Lady, then to worship his Lord. Ah Philautus, thou art now a Courtier in Italy, I a Scholler in Athens: and as hard it is for thee to followe good counsaile, as for me to enforce thee, seeing in thee there is little wil to amend, and in me lesse authority to commaund, yet wil I exhort thee as a friend, I would I might compell thee as a Father. But I haue heard, that it is peculiar to an Italian to stand in his owne conceite, and to a Courtier neuer to be controld, which causeth

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me to feare that in thée, which I lament in others. That is, that eyther thou séeme too wise in thine owne opinion, thinking scorne to be taught, or too wilde in thy attempts, in reiecting admonishment. The one proceedeth of selfe-loue, and so thy name importeth: the other of méere folly, and that thy nature sheweth: thou lookest I should craue pardon for speaking so boldly. No Philautus, I meane not to flatter thée, for then I should incurre the suspition of fraud. Neither am I determined to fall out with thée, for then might the wise conuince me of follie. But thou art in great credite in the Court, and what then? shall thy credite with the Emperour abate my courage to my God? Or thy haughty lookes quench my kindled loue? Or thy gallant shew aslake my good will? Hath the Courtier any prerogatiue aboue the Clowne, why he should not be reprehended? Doth his high calling not only giue him a commission to sinne, but remission also if he offend? Doth his preheminence in the Court, warrant him to oppresse the poore by might, or acquite him of punishment? No Philautus. By how much the more thou excellest other in honours, by so much the more thou oughtest to excéede them in honesty: and the higher thy calling is, the better ought thy conscience to be: and as farre it beséemeth a Gentleman to be from pride, as he is from pouerty: and as néere to gentlenes in condition, as he is in blood: But I will descende with thée to particulars.

It is héere reported for a trueth, that Philautus hath giuen ouer himselfe to all deliciousnes, desiring rather to be dandled in the laps of Ladies, then busied in the study of good Letters: And I would this were all, which is too much, or the rest a lye, which is too monstrous. It is now in euery mans mouth, that thou, yea, thou Philautus, art so voide of curtesie, that thou hast almost forgotten common sence and humanity, hauing neyther care of Religion (a thing too common in a Courtier) neyther regard of honesty or any vertuous behauiour. O Philautus, doest thou liue as thou shouldest neuer die, and laugh as thou shouldest neuer mourne, art thou so simple that thou doest not know from whence thou cammest, or so sinfull, that thou carest not

whether thou goest: what is in thee that should make thee so secure, or what can there be in any that may cause him to glory? Milo that great Wrastler began to weepe, when hee sawe his armes brawne-fallen and weake, saying: Strength, strength, is but vaine. Helene in her newe glasse, viewing her olde face, with smyling countenaunce, cryed: Beautie where is thy blaze.

Crœsus with all his wealth, Aristotle with all his wit, all men with all their wisedome, haue and shall perrish and turne to dust. But thou delightest to haue the new fashion, the Spanish Felt, the French Ruffe, thy crew of Ruffians, all thine attire mishapen to make thee a Monster, and all thy time misspent to shewe thee vnhappy: What should I goe about to decipher thy lyfe, seeing thy beginning sheweth the ende to be naught. Art not thou one of those Philautus, which seekest to winne credite with thy superiours by flatterie, and wring out wealth from thy inferiours by force, and vndermine thy equals by fraude? Doest thou not make the Court, not onely a cover to defend thy selfe from wrong: but a colour also to commit iniurie? Art not thou one of those, that hauing gotten on theyr sleeue the Cognisaunce of a Courtier, hauing shaken from thy skirtes the regard of curtesie. I cannot but lament (I would I might remedy) the great abuses that raigne in the eyes of the Emperour. I feare mee the Poet sayth too trulie. Exeat aula qui vult esse pius, virtus & summa potestas non coeunt. Is not pietie turned all to pollicie, fayth to forsight, rigour to iustice: doth not he best thriue that worst deserueth, and he rule all the Country that hath no conscience. Doth not the Emperours Court grow to this insolent blindnes, that all that see not their folly, they account fooles: all that speake against it, precise: laughing at the simplicitie of the one, and threatning the boldnes of the other. Philautus, if thou wouldest with due consideration way, howe farre a Courtiers life is from a sound beleefe, thou wouldest eyther frame thy selfe to a newe trade, or else amend thine old manners; yea, thou wouldest with Crates leaue all thy possessions, taking thy books and trudge to Athens,

and

and with Anaxagoras, despise wealth, to attaine wisedome? if thou haddest as great respect to die wel, as thou hast care to liue wantonly, thou shouldest with Socrates seeke how thou mightest yeeld to death, rather then with Aristippus search howe to prolong thy life.

Doest thou not knowe that where the tree falleth, there it lieth? and euery ones deaths day, is his domes day? That the whole course of life is but a meditation of death, a pilgrimage, a warfare. Hast thou not reade, or doest thou not regard what is written, that we shal all be cited before the Tribunall seate of God, to render a straight account of our stewardship: If then the reward be to be measured by the merrits, what bote canst thou seeke for but eternall paine, which heere liuest in continuall pleasure. So shouldest thou liue as thou mayst die, & then shalt thou die to liue.

Wert thou as strong as Sampson, as wise as Salomon, as holy as Dauid, as faithfull as Abraham, as zealous as Moses, as good as any that euer liued, yet shalt thou die as they haue done, but not rise againe to life with them, vnlesse thou liue as they did.

But thou wilt say, that no man ought to iudge thy conscience but thy selfe, seeing thou knowest it better then any. O Philautus, if thou search thy selfe and find not sinne, then is thy case almost cureless. The Patient, if Physitions are to be credited, and common experience esteemed, is the nearest death when he thinketh himselfe past his disease, and the lesse greefe he feeleth, the greater fits he endureth, the wound that is not searched because it a little smarteth, is fullest of dead flesh, and the soner it skinneth, the sorer it festereth.

It is sayde, that Thunder burseth the tree, but breaketh not the Barke, and pearceth the blade, and neuer hurteth the Scabbard: euen so doth sinne wound the heart, but neuer hurt the eyes, and infect the soule, though outwardly it nothing afflict the body.

Descend therefore into thine owne conscience, confesse thy sinnes, reforme thy manners, contemne the worlde, embrace

Christ,

Christ, leaue the Court, follow thy studye, preferr holines before honour, honesty before promotion, Religion and vprightnes of life, before the ouer-lashing desires of the flesh: remember the Bee, which out of the driest and bitterest Time, sucketh moist and sweete honey. And if thou canst, out of the Court, a place of more pomp then piety, sucke out the true iuice of perfection, but if thou see in thy selfe a will rather to goe forward, if the glistering face of faire Ladies, or the glittering shew of lusty gallants, or courtly fare, or any delicate thing, seeme to entice thee to farther lewdnes, come from the Court to Athens, and so in shunning the causes of euill, thou shalt soone escape the effect of thy mis-fortune, the more those things please thee, the more thou displeasest God, and the greater pride thou takest in sinne, the greater paine thou heapest to thy soule. Examine thine owne conscience, & see whether thou hast done as is required: if thou haue, thank the Lord, and pray for increase of grace, if not, desire God to giue thee a willing mind to attaine faith and constancie to continue to the end.

Euphues to Eubulus.

I Salute thee in the Lord, &c. Although I was not so witty to followe thy graue aduise when I first knewe thee, yet doe I not lacke grace to giue thee thanks since I tried thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to piety, or as wise to comfort thee in thine age, as thou willing to instruct me in my youth, thou shouldest now with lesse greefe endure thy late losse, and with little care leade thy aged life.

Thou wepest for the death of thy Daughter, and I laugh at the follie of the Father, for greater vanitie is there in the minde of the mourner, then bitternes in the death of the deceased. But she was amiable, but yet sinfull, but shee was young and might haue liued, but she was mortall and must haue died. I but her youth made thee often merry, I but thine age should once make thee wise: I but her greene yeares were vnfit for death,

death, I but thy hoarie haires should despise life. Knowest thou not Eubulus, that life is the gift of God, death the due of Nature, as wee receaue the one as a benefit, so must we abide the other of necessitie. Wise men haue founde that by learning, which olde men should know by experience, that in life there is nothing swæt, in death nothing sower. The Philosophers accounted it the chiefest felicitie neuer to be borne: the second, sone to die. And what hath death in it so hard, that wee should take it so heauily? Is it strange to sée that cut off, which by nature is made to be cut off? Or that melted, which is fitte to bee melted? Or that burnt, which is apt to be burnt? Or man to passe, that is borne to perish? But thou graunt'st that thee should haue dyed, and yet art thou sorrowfull because shee is dead.

Is the death the better, if it be the longer? No truelie. For as neither hée that singeth most or prayeth longest, or ruleth the stearne oftenest, but hee that doth it best, deserueth greatest prayse: so hée, not that hath most yéeres, but many vertues, nor hee that hath grayest haires, but greatest godnesse, liueth longest. The chiefe beauty of life consisteth not in the numbering of many dayes, but in the vsing of vertuous doings. Amongst Plants, those be best esteemed, that in shortest time bring forth much fruite. Be not the fairest flowers gathered when they be freshest? The youngest Beasts killed for sacrifice, because they be finest? The measure of life is not length, but honestie, neyther do wee enter into life, to the end wee should set downe the day of our death, but therefore do we liue, that we may obey him that made vs, and be willing to die whensoeuer hee shall call vs.

But I will aske thee this question, whether thou waile the losse of thy Daughter for thine owne sake, or for hers? if for thine owne sake, because thou didst hope in thine age to recouer comfort, then is thy loue to her but for thy commoditie, and therein thou art but an vnkinde Father: if for hers, thou dost mistrust her saluation, and therein thou shewest thy vnconstant fayth. Thou shouldest not wæpe that thee hath runne

fast, but that thou hast gone too slow, neyther ought it to greeue thee that she is gone to her home with a few yeeres, but that thou art to goe with many.

But why goe I about to vse a long processe to a little purpose? The bud is blasted as soone as the blowne Rose, the wind shaketh off the blossome as wel as the fruit, Death neither spareth the golden locks nor the hoarie head.

I meane not to make a Treatise in the praise of death, but to note the necessity: neyther to write what ioyes they receaue that die, but to shewe what paynes they endure that liue. And thou which art euen in the wane of thy life, whom Nature hath nourished so long, that nowe she beginneth to nod, mayst well know what greefes, what labours, what paines are in age, and yet wouldest be eyther young to endure many, or elder to bide more. But thou thinkest it honourable to goe to the graue with a gray head, but I deeme it more glorious to be buried with an honest name. Age sayest thou, is the blessing of God, yet the messenger of death. Descend therefore into thine owne conscience, consider the goodnes that commeth by the end, and the badnes which was by the beginning. Take the death of thy daughter patiently, and looke for thine owne speedily, so shalt thou performe both the office of an honest man, and the honor of an aged Father, and so farewell.

Euphues to Philautus touching the death of Lucilla.

I Haue receaued thy Letters, and thou hast deceaued mine expectation, for thou seemest to take more thought for the losse of an harlot, then the life of an honest woman. Thou writest that shee was shamefull in her trade, and shamelesse in her end. I beleeue thee: it is no meruaile that she which liuing practised sinne, should dying be voyde of shame, neyther coulde there be any great hope of repentaunce at the houre of death, where there was no regard of honest reputation in time of life.

Shee

ſhée was ſtriken ſuddainly, being troubled with no ſickneſſe. It may be, for it is commonly ſéene, that a ſinfull life is rewarded with a ſuddaine death, and a ſwéete beginning, with a ſower end.

Thou addeſt moreouer, that ſhe being in great credite with the States, died in great beggery in the ſtréetes. Certes it is an old ſaying: That who ſo liueth in ỳ Court, ſhal die in the ſtraw, ſhe hoped there by delights to gaine money, and by her deſerts, purchaſed miſery, they that ſéeke to clime by priuy ſinne, ſhall fall with open ſhame, and they that couet to ſwim in vice, ſhall ſinke in vanities to their owne perrils.

Thou ſayeſt, that for beauty ſhee was the Helen of Greece, and I durſt ſweare, that for beaſtlineſſe ſhe might be the monſter of Italie. In my minde, greater is the ſhame to be accounted an harlot, then the prayſe to bee eſtéemed amiable. But where thou art in the Court, there is more regarde of beautie then of honeſtie, and more are they lamented that die vicioully, then they loued that liue vertuouſly: for thou gaueſt as it were a ſigh, which all thy companions in the Court ſéems by thée to ſound alſo, that Lucilla beeing one of ſo great perfection in all parts of her body, and ſo little piety in the ſoule, ſhould be as it were ſnatched out of the iawes of ſo many young Gentlemen. Well Philautus, thou takeſt not ſo much care for the loſſe of her, as I gréeue for thy lewdneſſe: neyther canſt thou ſorrowe more to ſée her die ſuddainlie, then I to heare thee liue ſhamefully.

If thou meane to kéepe me as a friend, ſhake off thoſe vaine toyes and daliance with women, beléeue me Philautus, I ſpeake it with ſalt teares trickling downe my chéekes, the life thou liueſt in the Court, is no leſſe abhorred then the wicked death of Lucilla deteſted, and more art thou ſcorned for thy folly, then ſhe hated for her filthineſſe.

The euill end of Lucilla, ſhould moone thée to beginne a newe life: I haue often warned thée to ſhun thy wonted trade, and if thou loue me as thou proteſteſt in thy Letters, then leaue all thy vices, and ſhewe it in thy life. If thou meane not to

amend thy manners, I desire thée to write no more to me, for I will neither aunswere thee, nor reade them. The Jennet is as sone broken with a wand as with the spurre: a Gentleman as well allured with a word, as with a sword.

Thou concludest in the end that Liuia is sick: truly I am sorrie, for shee is a mayden of no lesse comlinesse then modesty: and hard it is to iudge, whether shee deserues more prayse for her beauty with the amorous, or admiration for her honesty of the vertuous: if thou loue me, embrace her, for she is able both to satisfie thine eye for choyce, and instruct thy hart with learning. Commend me vnto her, & as I praise her to thée, so will I pray for her to God, that either she may haue patience to endure her trouble, or deliuerance to escape her perrill.

Thou desirest me to send thée the Sermons which were preached of late in Athens, I haue fulfilled thy request: but I feare me thou wilt vse them as S. George doth his horse, who is euer on his backe, but neuer rideth: but if thou wert as willing to reade them, as I was to send them, or as ready to follow them, as desirous to haue them, it shall not repent thée of thy labour, nor me of my cost. And thus farewell.

Euphues to Botonio to take his exile patiently.

IF I were as wise to giue thée counsaile, as I am willing to doe thée good, or as able to set thée at liberty, as desirous to haue thée free, thou shouldest neither want good aduice to guide thée, nor sufficient helpe to restore thée. Thou takest it heauilie, that thou shouldest be accused without colour, and banished without cause: and I think thée happy to be so well ridde of the Court, and be so voyd of crime.

Thou sayest banishment is bitter to the free borne, and I deeme it the better, if thou be without blame. There be many meates which are sower in the mouth, and sharpe in the mawe, but if thou mingle them with sweete sawces, they yéeld both a pleasant

pleasant taſt, and wholsom nourishment. Diuers colours offend the eyes, yet hauing greene among them, whet the sight. I speak this to this end, that though thy exile seeme greeuous to thee, yet guiding thy selfe with the rules of Philosophy, it shall be more tollerable: he that is colde, doth not couer himselfe with care, but with clothes: he that is washed in the raine, drieth himselfe by the fire, not by his fancy, and thou which art banished, oughtest not with teares to bewaile thy hap, but in wisedom to heale thy hurt.

Nature hath giuen to man a Country, no more then she hath house or lands, or liuings. Socrates would neither call himselfe an Athenian, neyther a Grecian, but a Cittizen of the worlde. Plato would neuer account him banished, that had the Sunne, Ayre, Water, and Earth, that he had before, where he felt the Winters blast and the Sommers blaze, where the same Sun and the same Mone shined: whereby he noted, that euery place was a Country to a wise man, and all parts a Pallace to a quiet minde.

But thou art driuen out of Naples, that is nothing. All the Athenians dwell not in Colliton, nor euery Corinthian in Grecia, nor all the Lacedemonians in Pitania. How can any part of the world be distant farre from the other, when as the Mathematicians set downe, that the earth is but a poynt being compared to the heauens?

Learne of the Bee, as well to gather Honey of the weede as the flower, and out of far Countries to line, as well as in thine owne. He is to be laughed at, which thinketh that Mone better at Athens then at Corinth, or the Honey of the Bee sweeter that is gathered in Hybla, then that which is made in Mantua. When it was cast in Diogenes teeth, that the Sinoponetes, had banished him Pontus, yea (said he) I them of Diogenes. I may say to thee, as Straconicus sayde to his guest, who demaunded what fault was punished with exile, and he answering, falsehood, why then sayde Straconicus, dost not thou practise deceite, to the ende thou maist auoide the mischiefes that flowe in the Countrey?

And surely, if conscience be the cause thou art banished the Court, I account thée wise in being so precise, that by the vsing of vertue thou maist be exiled the place of vice. Better it is for thée to liue with honesty in the Countrey, then with honour in the Court, and greater will thy praise be in flying vanity, then thy pleasure in following traynes. Choose that place for thy Pallace which is most quiet, custome will make it thy Countrie, and an honest life will make it a pleasant lyuing. Phillip falling in the dust, and séeing the figure of his shape perfect in shewe: Good God, said he, wee desire the whole earth, and sée how little serueth?

Zeno hearing that his only Bark wherin all his wealth was shipped, to haue perrished, cried out: Thou hast done well Fortune to thrust me into my gowne again to embrace Philosophy. Thou hast therfore in my mind great cause to reioyce, that God by punishment hath compelled thée to strictnesse of life, which by liberty might haue béene growne to lewdnesse. When thou hast not one place assigned thée therein to liue, but one forbidden thée, which thou maist leaue, then thou being denied but one, that excepted, thou maist chuse any. Moreouer, this dispute with thy selfe, I beare no office, whereby I should eyther for feare please the Noble, or for gaine oppresse the néedy. I am no Arbitrer in doubtfull cases, whereby I should eyther peruert iustice, or incurre displeasure. I am frée from the iniuries of the strong, and malice of the weake. I am out of the broiles of the seditious, and haue escaped the threats of the ambitious. But as he that hauing a faire Orchard, séeing one trée blasted, recounteth the discommodity of that, and palleth ouer in silence the fruitfulnes of the other. So he that is banished, doth alway lament the losse of his house, and the shame of his exile, not reioycing at the liberty, quietnesse, and pleasure that he enioyeth by that swéet punishment.

The Kings of Persia were déemed happy, in that they passed their Winter in Babylon, in Media their Sommer, and the Spring in Susis. And certainly thy exile in this may be as happie, as any King in Persia, for he may at his leasure beginne his

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owne pleasure, leade his Winter in Athens, his Sommer in Naples, his Spring in Argos. But if he haue any businesse in hand, he may studie without trouble, sleepe without care, and wake at his will without controlement.

Aristotle must dine when it pleaseth Philip, Diogenes when it lusteth Diogenes, the Courtier suppeth when the King is satisfied, but Botonio may nowe eate when Botonio is an hungred. But thou sayst that banishment is shamefull. No truely, no more then pouerty to the content, or gray haires to the aged. It is the cause that maketh thee shame, if thou were banished vpon choller, greater is thy credite in sustaining wrong, then thine enemies in committing iniurie: and lesse shame it is to thee to be oppressed by might, then theyrs that wrought it for malice: but thou feareſt thou shalt not thriue in a strange Nation, certainly thou art more afraid then hurt.

The Pine tree groweth as soone in Pharao as in Ida, the Nightingall singeth as sweete in the Dezarts as in the woods of Creet. The wise man liueth as well in a farre Countrey, as in his owne home. It is not the nature of the place, but the disposition of the person that maketh the life pleasant. Seeing therefore Botonio, that all the Sea is apt for any fish, that it is a bad ground where no flower will grow, that to a wise man al Lands are as fertile as his owne inheritance, I desire thee to temper the sharpnesse of thy banishment with the sweetnesse of the cause, and to measure the clearenesse of thine owne conscience with the spight of thine enemies quarrell, so shalt thou reuenge thy malice with patience, and endure thy banishment with pleasure.

Euphues.

Euphues to a young Gentleman in Naples named Alcius, who leauing his ſtudy, followed all lightneſſe, and liued both ſhamefully and ſinfully, to the griefe of his friends, and diſcredite of the Vniuerſitie.

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IF I ſhould talke in words of thoſe things, which I haue to conferre with thee in writings, certes thou wouldeſt bluſh for ſhame, and I weepe for ſorrow: neither could my tongue vtter that with patience, which my hands can ſcarce write with modeſtie, neyther could thine eares heare that without glowing, which mine eyes can hardly view without griefe. Ah Alcius, I cannot tell whether I ſhould lament in thee thy want of learning, or thy wanton liuing, in the one thou art inferiour to all men, in the other, ſuperiour to all beaſts. Inſomuch as who ſeeth thy dull wit, and marketh thy froward will, may wel ſay, that he neuer ſaw ſmack of learning in thy doings, nor ſparke of Religion in thy life. Thou onely vaunteſt of thy Gentrie, truly thou waſt made a Gentleman, before thou kneweſt what honeſty meant, and no more haſt thou to boaſt of thy ſtock, then he that being left rich by his Father, dieth a begger by his folly. Nobility began in thine Anceſtours, and endeth in thee, and the Generoſitie that they gained by vertue, thou haſt blotted with vice.

If thou claime Gentrie by pedegree, practiſe gentleneſſe by thine honeſtie, that as thou challengeſt to be noble by blood, thou maiſt alſo proue noble by knowledge: otherwiſe ſhalt thou hang like a blaſt among the faire bloſſoms, and like a ſtaine in a peece of white Lawne. The Roſe that is eaten with the canker, is not gathered becauſe it groweth on that ſtalke that the ſweet doth, neither was Helen made a Starre becauſe ſhe came of that Egge with Caſtor, nor thou a Gentleman in that thy Anceſtors were of nobility.

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It is not the descent of birth, but the consent of conditions that maketh Gentlemen, neither great Manors, but good manners that expresse the true Image of dignitie. There is Copper coyne of the stampe that gold is, yet is it not currant: there commeth poyson of the Fish as well as good Oyle, yet is it not wholsome, and of man may procéede an euill chyld, and yet no Gentleman. For as the Wine that runneth on the lées, is not therefore to be accounted neate, because it was drawne of the same pèece: or as the water that springeth from the Fountains head, and floweth into the filthy channell, is not to be called clére because it came of the same streame: so neither is he that descendeth of noble parentage, if hée differ from noble déeds, to be estéemed a Gentleman in that he issued from the loynes of a noble Sire, for that he obscureth the Parents he came of, and discrediteth his owne estate.

There is no Gentleman in Athens, but forroweth to sée thy behauiour so far to disagrée from thy byrth, for this say they all (which is the chiefest note of a Gentleman) that thou shouldest as well desire honestie in thy life, as honor by thy linage: that the nature should not swarue from thy name, that as thou by dutie shouldst be regarded for thy progenie, so thou shouldest endeuour by deserts to be reuerenced for thy pietie.

The pure Corrall is chosen as well by his vertue, as his colour: a King is known better by his courage then his Crown: a right Gentleman is sooner sène by the tryall of his vertue, then blazing of his armes.

But I let passe thy byrth, wishing thée rather with Vlisses to shew it in works, then with Aiax to boast of it with words: thy stock shall not be lesse, but thy modestie the greater. Thou liuest in Athens, as the Waspe doth among the Bées, rather to sting then to gather Honny, and thou dealest with most of thy acquaintance, as the dogge doth in the maunger, who neither suffereth the Horse to eate hay, nor will himselfe. For thou being idle, wilt not permit any, (as far as in thée lyeth) to be wel imployed. Thou art an heyre to faire liuing, that is nothing, if thou be disherited of learning: For better were it to thée to

inherite righteousnes then riches, and farre more semely were it for thee to haue thy Studie full of Bookes, then thy purse full of money. To get goods is the benefite of Fortune, to keepe them the gyft of Wisedome. As therefore thou art to possesse them by thy Fathers will, so art thou to increase them by thine owne wit.

But alasse why desirest thou to haue the reuenewes of thy Parent, and nothing regardest to haue his vertues? Seekest thou by succession to enioy thy Patrimonie, and by vice to obscure his pietie? Wilt thou haue the title of his honour, and no touch of his honestie? Ah Alcius, remember that thou art not borne to liue after thine owne lust, but to learne to die, whereby thou maist liue after thy death. I haue often heard thy Father say, and that with a deepe sigh, the teares trickling downe his gray haires, that thy mother neuer longed more to haue thee borne when shee was in trauaile, then he to haue thee dead to ridde him of troubles. And not seldome hath thy Mother wished, that either her wombe had beene thy graue, or the ground hers. Yea, all thy friends with open mouth desire, that eyther God will send thee grace to amend thy life, or griefe to hasten thy death.

Thou wilt demaund of mee in what thou dost offend, and I aske thee in what thou dost not sinne. Thou swearest thou art not couetous, but I say thou art prodigall, and as much sinneth he that lauisheth without meane, as hee that hoordeth without measure. But canst thou excuse thy selfe of vice, in that thou art not couetous? Certainly, no more then the murtherer coulde therefore be guiltlesse, because he is no coyner. But why goe I about to debate reason with thee, when thou hast no regard of honestie? Though I leaue here to perswade thee, yet will I not cease to pray for thee. In the meane season I desire thee, yea, and in Gods name I commaund thee, if neither the care of thy Parents, whom thou shouldest comfort, nor the counsaile of thy Friends, which thou oughtest to feare, nor the authoritie of the Magistrate which thou shouldest reuerence, can allure thee to grace: yet the law of thy Sauiour, who hath redeemed thee, and

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the punishment of the Almightie, who continually threatneth thee, should draw thee to amendment, otherwise as thou liuest now in sinne, so shalt thou die with shame, and remaine with Sathan. From whom he that hath made thee, keepe thee.

Liuia from the Emperours Court, to Euphues at Athens.

IF sickneſſe had not put me to silence, and the weakeneſſe of my bodie hindered the willingneſſe of my minde, thou shouldeſt haue had a more speedie answere, and I no cause of excuse. I know it expedient to returne an answere, but not necessary to write in post, for that in thinges of great importance, wee commonly looke before we leape, and where the hart droupeth through faintneſſe, the hand is inforced to shake through feebleneſſe. Thou sayeſt thou vnderstandeſt howe men liue in the Court, and of me thou deſireſt to know the estate of Women: certes to dissemble with thee, were to deceiue my selfe, and to cloake the vanity in Court, were to clog mine owne conscience with vices. The Empreſſe keepeth her estate royall, and her Maidens will not leese an inch of their honor: she endeuoreth to set downe good lawes, and they to breake them: shee warneth them of exceſſe, and they studie to exceed: she sayth, that decent attire is good, though it be not costly, and they sweare vnleſſe it be deare, it is not comly.

She is heere accounted for a slut, that commeth not in her silks, and she that hath not euery fashion hath no mans fauour. They that be moſt wanton, are reputed moſt wise, & they that be the idleſt liuers, are deemed the fineſt louers. There is great quarrelling for beauty, but no queſtion of honeſtie: to conclude, both women and men haue fallen heere in Court to such agreement, that they neuer iarre about matters of religion, because they neuer meane to reason of them, I haue wished oftentimes, rather in the Countrey to spinne, then in the Court to

daunce, and truly a distaffe doth better become a Maiden, then a Lute, and fitter it is with the needle to practise howe to liue, then with the pen to learne how to loue.

The Empresse giueth ensample of vertue, and the Ladies haue no leisure to follow her. I haue nothing else to write. Here is no good newes, as for bad I haue told sufficient: yet this I may adde, that some there be which for their vertue deserue praise, but they are onely commended for their beauty: for this think Courtiers, that to be honest, is a certaine kind of Country modestie, but to be amiable, the Courtly curtesie.

I meane shortly to sue to the Empresse to be dismissed of the Court, which if I obtaine, I shall thinke it a good reward for my seruice, to be so wel rid from such securitie, for beleeue me, there is scarce one in Court that either feareth God, or meaneth good. I thanke thee for the booke thou diddest send me, and as occasion shall serue, I will write to thee.

Philautus beginneth a little to listen to counsaile, I wish him well, and thee too, of whom to heare so much good, it doth not me a little good. Pray for me, as I do for thee, and if opportunitie be offered, write to me. Farewell.

Euphues to his friend Liuia.

DEare Liuia, I am as glad to heare of thy welfare, as sorrowfull to vnderstand thy newes, & it doth mee as much good that thou art recouered, as harme to think of those that are not to be recured. Thou hast satisfied my request, and answered my expectation. For I longed to know the manners of Women, and looked to haue them wanton: I like thee well that thou wilt not conceale their vanities, but I loue thee the better that thou dost not follow them: to reproue sinne is the signe of true honour, to renounce it, the part of honestie. All good men will account thee wise for thy truth, and happie for thy tryall, for they say, to abstaine from pleasure is the chiefest pietie, and I thinke in Court to refraine from vice is no little vertue.

Strange

Strange it is, that the sound eye viewing of the sore should not be dimmed, that hee that handleth Pitch should not be defiled, that they that continue in the Court should not be infected. And yet it is no great maruaile, for by experience we see, that the Adamant cannot draw yron, if the Diamond lye by it, nor vice allure the Courtier, if vertue be retained.

Thou praisest the Empresse for instituting good lawes, and grieuest to see them violated by the Ladies, I am sorry to think it should be so, and I sigh in that it cannot be otherwise. Where there is no heede taken of a commandement, there is small hope to be looked for of amendment. Where dutie can haue no shew, honestie can beare no sway. They that cannot bee enforced to obedience by authoritie, wil neuer be wone by fauour, for being without feare, they commonly are voide of grace: and as far be they careless from honour, as they be from awe, and as readie to despise the good counsaile of their Peeres, as to contemne the good lawes of their Prince. But the breaking of lawes doth not accuse the Empresse of vice, neither shall her making of them excuse the Ladies of vanities. The Empresse is no more to be suspected of erring, then the Carpenter that buildeth the house be accused because theeues haue broken it, or the Mint Maister condemned for his coyne, because the Traytour hath clipped it. Certainly, God wil both reward the godly zeale of the Prince, and reuenge the godlesse doings of the people. Moreouer, thou sayest, that in the Court all be sluts that swim not in silkes, and that the idlest liuers are accounted the bravest louers, I cannot tel whether I should rather laugh at their folly, or lament their phrensie, neyther doe I know whether the sinne be greater in apparell which mooueth to pryde, or in affection which entiseth to pœuishnes, the one causeth them to forget themselues, the other to forge their fences, each to deceiue their soule. They that thinke one cannot be cleanly without pryde, will quicklie iudge none to be honest without pleasure, which is as hard to confesse, as to say, no meane to be without excesse: thou wilhest to be in the country with thy distaffe, rather then to continue in the Court with thy delights. I cannot blame thee. For Greece

is as much to be condemned for learning, as the Court for bra-uerie, and here maist thou liue with as good report for thine honestie, as they with renowne for theyr beautie. It is better to spin with Penelope all night, then to sing with Helen all day.

Huswifry in the Country is as much praysed, as honour in the Court. We think it as great mirth to sing Psalmes, as you melody to chaunt Sonnets, and we account them as wise that kéepe their owne Lands with credite, as you those that get others liuings by craft. Therfore if thou wilt follow my aduice, and prosecute thine owne determination, thou shalt come out of a warme Sunne, into Gods blessing. Thou addest (I feare me also thou errest) that in the Court there be some of great vertue, wisedome, and sobrietie: if it be so, I like it, and in that thou sayest it is so, I beleeue it. It may be, and no doubt it is in the Court, as in all Riuers, some fish, some frogs, and as in all Gardens some flowers, some weedes, and as in all trées, some blossoms, some blasts. Nylus breedeth the precious stone, and the poysoned Serpent. The Court may as well nourish vertuous Matrons as the lewd minion. Yet this maketh me muse, that they should rather be commended for their beautie, then for their vertue, which is an infallible argument, that the delights of the flesh are preferred before the holines of the Spirit. Thou sayest thou wilt sue to leaue thy seruice, and I will pray for thy good successe: When thou art come into the Country, I would haue thée first learne to forget all these thinges which thou hast séene in the Court. I would Philautus were of thy mind to forsake his youthfull course: but I am glaade thou writest that he beginneth to amend his conditions: hee runneth far that neuer returneth, and he sinneth deadly that neuer repenteth. I would haue him end, as Lucilla beganne, without vice, and not begin as she ended, without honestie. I loue the man well, but yet I cannot brooke his manners, yet I conceiue a good hope, that in his age hee will be wise, for that in his youth I perceiued him wittie. He hath promised to come to Athens, which if hée doe, I will so handle the matter that either he shal abiure the Court for euer, or absent himselfe for a yeere. If I bring the one to passe,

paſſe, hée ſhall forgoe his olde courſe: if the other, forget his ill conditions. Hee that in Court will thriue to reape wealth, and liue warie to get worſhip, muſt gaine by good conſcience, and clime by wiſedom, otherwiſe his thrift is but theft, where there is no regard of gathering, and his honour but ambition, where there is no care but for promotion. Philautus is too ſimple to vnderſtand the wiles in Court, and too young to vndermine anie by craft, yet hath he ſhowne himſelfe as farre from honeſtie, as he is from age, and as full of craft, as hee is of courage. If it were for thy preferment and his amendment, I wiſh you were both married: but if he ſhould continue his folly, whereby thou ſhouldeſt fall from thy dutie, I rather wiſh you both buried. Salute him in my name, and haſten his iourney, but forget not thine owne. I haue occaſion to goe to Naples, that I may with more ſpéed ariue in England, where I haue heard of a Woman that in all qualities excelleth any man. Which if it be ſo, I ſhal think my labour as well beſtowed, as Saba did hers when ſhee trauailed to ſee Salomon. At my going if thou be in Naples, I will viſite thée: at my returne, I will tell thée my iudgement. If Philautus come this Winter, hee ſhal in this my pilgrimage be a partner. A pleaſant companion is a bait in a iourney. We ſhall there as I heare, ſée a Court both braue in ſhew, and better in ſubſtance, more gallant Courtiers, more godly conſcines, as fayre Ladies, and fairer conditions. But I will not vaunt before the victory, nor ſweare it is ſo, vntill I ſée it be ſo. Farewell, vnto whom aboue all I wiſh well.

I Haue finiſhed the firſt part of Euphues, whom nowe I left ready to croſſe the Seas to England: If the wind ſend him a ſhort cut, you ſhall in the ſecond part heare what newes hee bringeth: I hope to haue him returned within one Sommer. In the meane ſeaſon I will ſtay for him in the Country, and as ſoone as he ariueth, you ſhall know of his comming.

FINIS.